# THE IVDGEMENT OF THE APOSTLES.

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## THE IVDGEMENT OF THE APOSTLES:

#### AND OF THOSE OF THE

of doctrine questioned betweene the Catholikes and Protestants of England, as they are set downe in the 39. Articles of their Religion.

By an old student in Divinitie. Richard Broughto



AT DOWAY,

By the widdow of MARK WYON,

at the figne of the golden Phænix.

M. DC. XXXII.

### EVDOEMENT





TO HER MOST

EXCELLENT MAIESTY

#### MARIE

BY THE GRACE OF GOD

#### QVEENE

OF GREAT BRITTANY, FRANCE AND IRELAND.



Gratious Queene)
haue assembled themselues in your Maiestie, striuing (as it

were) to make you Great and Glorious: Whether we respect that great Monarchie of Fraunce, whose Iewell & darling you are, or that great Monarch HENRY the fourth your no-

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ble Father, surnamed GREAT for his MARTIALL CHIVALRIE, or your Most Illustrious Mother descended of the howse of the great Duke of Florence, or your most Christian brother King of Fraunce surnamed IvstE, or your noble Sifters, the one married to the great and CATHOLIKE King of Spaine, the other to the potent and warlike Duke of Sauoye. And although your Maiestie may seeme to have left all these dignities in leaving Fraunce, & transporting your selfe to Inglad: Yet they follow you as inseparable attendants on your royall vertues; yea now there is a new dignitie accrewed vnto your Maiestie greater then all the rest, to wit, Your mariage with our great King CHARLES, his great Crowne and Kingdome: because by your former dignities, you were only daughterand Sister to Kings and Queenes; by

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#### DEDICATORIE.

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by this you art a greate Queene, and Spoule to the mighty Prince and greate King of the great Brittanie: and by him, you have all the greatnesse also which the Royall bloud of him and his Ancestours can adde vnto yours. I may adde to all this another thing which doth agrandize your greatnesse more the all the rest: to wit, your Maiesties Constancie in Religió amidít so many divers sectes of heresie, your zeale towards the Catholike cause, your compassion of your Catholike Subjectes, for whom you are often suppliant to our noble Souveraigne in all their distresses; & lastlie your manie pretious and rare indowmentes of nature & grace, for which our noble King loueth you dearely, your subjectes admire you, and God hath blessed you with a Royall and hopefull issue. When I cast mine eyes on the resplendent beames

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beames & lustre of this your Greatnesse, I confesse I was daunted, and feared to approach to so Great maiestie, especiallie with so litle a present, as I had prepared, to wit, this litle pamphlet rudelie compiled, and in refpect of it selfe and the Authour, nothing beseeming, because nothing proportionate, to your greatnesse. But because great Princes, who cannot be Higher or greater in Temporall dignitie, disdaine not, yea take pleasure, to bowe euen to their lowest Subjectes, and doe willinglie accept of their loyall duties and respectes, be they expressed by neuer so litle presentes, I adventured (presuming on your Maiesties great and gratious Goodnesse) to dedicate this my booke vnto your Royall Maiestie, & my selfe and humble seruice with it: hoping that although in other respectes, it be too litle a present for so great

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great a Queene, yet in that it containeth the Judgement of the great Apostles and Apostolical Doctours of the first age after Christ, concerning the Protestant Religion conteined in the articles authorized by Parlament, it will not be flighted nor lightlie esteemed by your most Excellent Maiestie: It will rather confirme and comfort your Maiestie in the Catholike faith, when by this booke you shall perceaue, that you professe the Same religion which the Apostles and Apostolicall Doctours preached and deliuered; which S. PETER taught in our countrie; which S. Ioseph of Arimathie (who buried CHRIST and was at his mothers death and Afsumption) taught and practifed at Glastenburie, where he and his companions fixed their aboade, and pafsed their life in fastinges, watchinges and prayers, as our Annalles doe te-Stiffe,

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stifie: Which not onelie the noble Kings of France, from CLODO-VEVS the first Christian King, to King LEWIS the IVST who now raigneth, imbraced; but also our first Christian King LVCIVS receiued from that holy Pope ELEV-THERIVS, who fent him not onely preachers to instruct him and his people, but also, as our Annales recorde vnto vs, sent vnto him an ballowed crowne, and extended the limits of his Kingdome to Norwaye and Denmarke: Which faith all our first Christian Kinges who were also Saintes mantained by fword and Scepter: as Sainct Lvc I vs our first Chri-Stian King, S. Lucius or Lucian Apostle to the BAVARIANS, S. CONSTANTINE Emperour amongst the Grecians, S. CONSTANTINE King, S. THEODRICKE, the two SS. ETHELBERTES, the two SS. ETHEL

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ETHELDREDS, S. GVNDLEVS, S. OSVALD, S. OSVIN, S. SEBBE, S. CBADVALL, S. INAS, S. SIGE-BERT, S. RICHAD, the twoe SS. ALEREDS, S. CEOLNVLPHE, S. FREMVND, S. KENELME, S.E. THELNUPH, SS. EDGAR, S.ED-MVND, the two S. EDWARDS, and S. MALCOLME, and their holie Queenes also imbraced: as S. HELEN Queene and Emperesse mother to CONSTANTINE the great, S. A v-DRIE OF ETHELDRED, S. CHIN-NEBURGE, S. EANFLED, S. ER-MEMBURGE, S. ETHELBURG; S. ERMVILD, S. HERESWIDE, S. BUTHILDIS, S. SEXBURGE, S. WILFRED, S. EADGITH, S.AL-GVIE, S. AGATHE, S. MARGARET, S. MAYDE. To which I willinglie adde our holie Queene S. BERTH, as whom your Maiestie so much representeth and resembleth. She was daughTHE EPISTER

daughter to a King of France, so is your Maiestie : She was married to King ETHELBERT who then was of a contrarie religion to her; so is your Maiestie despoused to our King CHARLES the GREAT, different as yet from your Maiestie in Religion: She was allowed a Bishop and others to be about hee, who were of her religion; so is your Maiestie: She by her prayers and good examples together with some religious preachers sent by S. GREGORIE the great, procured the conversion of her Hvs BAND and his people vnto the Christian and Catholike' faith and religion; so we hope that your Maiestic shall by your holie prayers and examples, for which our foueraigne loueth you dearely be a cause of his conuersion to the Catholique Faith; at least we hope your Maiestie shall worke in him fuch a liking of the Catholike Faith

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Faith, that he shall never permitte that faith to be persecuted, for the defence whereof against Luther, King HENRY the eight, his great vncle, was the finit who by Pope LED the Tenthe, was Honoured with the glorious title of DEFENDOVR OF THE BIALT Howhich with the crowneamb Kingdomesis lineallie descended whto his Maiellie. Certes, his morall life free from all note of vice, in which he yeardeth to no Christiane Phlacolin Europe, secmeth to promise noe lesse. This our Kingdome (most noble Queene) is stiled in auncient histories THE DOWRIE OF MARIE the mother of God: Which perchauce is the cause why it hath beene fo fortunate in Queene MARIES, as in Queene MARIE who restored the Catholike Religion after the death of her brother King EDWARD the

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the fixt: and in Queene MARIE our Souveraignes grand-mother, who fanctified our Land with her bloud shed for defence of the Catholike Faith ; and lafflie by your Maieflie ourlast Queene M AR JE; by whon this land is bleffed by a royall iffue and as we hope shalkin time be made happie by destitution of the Catho like Religion setherlinyour owne, o your childrens dayes And the rathe when England shall fee by the Judge ment of the Apolles, that the Ca tholike religio aggreeth in all point with the religion taught & delivered by the Apostles and first Apostolical preachers, and that the Protestantre ligió is discoutenaunced, discarded condemned by them. This shall ap peare by this booke, which I, you Maiesties most humble subject, ar old student in holie learning, doe in all dutifull manner prefent vnto you wish

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wishing to your Gracious Maiestie, and to our noble Souueraigne,
your deare Spouse, a long and happie
raigne in our great Brittainie, & such
a temporall raigne amongst your
subjectes, as you may both raigne in
heaven eternallie with God, his
Saintes, and Angelles.

ce tidei aut benismoribus con ratium, fed rauli que oftendunt religionem Catholicorum effel A peffolicam, harcticorum verò Apollaticam, cent verliter prede communi polle. Actum Durci die 2

Your Maiesties

sidmud from Reivs Convenients
S.Thela Doffer & Regues ord
mark face Professor, Collegia

Boided boton Propolities, Die

R. B.

#### APPROBATIO

Designations.

wishing to your Cancious Maids

His, and to our noble Scaugniand.

your deare Spoule; along and happie

raignein our great Brittainie, oxilieli

C Vm mihi constiterit ex testimonio side digni S. Theol. Doctoris, in hoc libro, cui titulu Apostolorum iudicium & c. nihil inueniri Catholica sidei aut bonis moribus contrarium, sed multi qua ostendunt religionem Catholicorum esse Apostolicam, hareticorum verò Apostaticam, censu vtiliter pralo committi posse. Actum Duaci die 23 Iunij 1632.

S. Theol. Doctor & Regins ordinarius que Professor, Gollegian ott Ecclesia S. Petri Prapositus, Dua tot censis Academia Cancellarius, Cancella

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#### FIRST CHAPTER:

CONCERNINGE THE FIRST 5. PROtestants Articles, not differinge from the Apofiles Religion, and the Roman Church.

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men, and comparison of the parlament protestant Articled Religion, of England, with the Religion of the present Church, of Rome, and e whole Christian world, named Catholike, or profession whereof, the Catholiks of England, the protestants thereof, have longe tyme suffered, and still most constantly endure, most bitter ry persecutions) by the first knowne and confessed ordi true Christian, Catholike, Apostolike, Religion, iati of the Apostles, and that their happy age; wee finde not in the first fine Articles of this new Religion, , o my difference or difficulty, to be thus decided, both Catholicks and parlametary protestants agreeing, in them all, and they all beeing ordeyned by these protestants, against 'other Sectaries so soone within 4. yeares of the beginning of Q. Elizabeth her Reigne, reeveing old condemned berefies, among ft them, as their bistories, and registers remember: and therefore, it will here suffice, onely to recite the Titles of these articles to give notice thereof. The contents and title of the first article are. Of faith in the holy Trinity. The second : of the word or sonne of God which was made

made very mi. The 3. Of the going down of Christ into bell. The 4. Of the Resurrection of Christ. The 5. Of the Holy Ghost. The whole Article (the Title being subject to doubt) is The boly Ghost, proceeding from the Father and the sonne, is of one substance, Maiesty, and glory, with the Father, and the Sonne, very and eternall God. Hitherto wee sinde nothing against the doctrine of the Catholike Church. Which not valikely these men did rather to winne some credit at their entrance to be thought louers of truth then that they hated the enemies of these articles not yet suppressed among them.

#### THE SECOND CHAPTER.

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Examining their 6. Article about Scriptures and traditions, and condemning it, by the Apostles, and Apostolike men, and doctrine of their age.

Their next sixt Article intituled, of the sufficiency of the holy Scriptures for Saluation: thus: holy Scripture containeth all things necessary is saluation: Soe that what soener is not read therein, no may be proved thereby is not to be required of any may that it should be believed as an article of faith, or thought requisite or necessary to saluation. By the name of holy Scripture, wee doe understand those canonical bookes of the old and new testament, of whose authority was never any doubt in the Church. And from the number of those bookes which there they allow to be canonicall, They doe in expresse words, at tearmes reject. The books of Tobias, the books of suisdom the rest of the books of Esther, the books of wisdom.

Betweene Catholikes and Protestants. Lefus the Sonne of Swach, Baruch the Prophet, the Songe efthethree children, the story of Susanna, of Bel and the Dragon, the prayer of Manaffes, the first and second Bookes of the Machabees. Concerning the new teltament thus they adde: all the bookes of the new testament, as they are commonly received, wee doereceive and accompte them for canonicall. This their Article is in their proceedings, as the grounde worke and foundation, whereupon their Religion is wholy framed, and builded; and yet so weake, Feeble, totteringe ruinous arid deceitefull, that not any one true certaine and infallible point of doctrine ( as euery Article in true religion is) can be framed vpo. it, or from it fo deduced, by the expresse graunt of this article it selfe, and of all English Protestants, professed, and sworne maintainers of it.

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For whereas they sentence and define : In the Art. 6. supri. name of holy Scripture, wee doe understand those canonicall bookes of the old and new testament, of whose Field Booke authority was never any doubt in the Church : They lib. 4. cap. 5. plainely make the Iudgment of the Church, to be wotton def, of the highest tribunall in spirituall questions, euen of perk.p. 442. the scriptures themselues. And thus their best and cheife writers, published by authority doe gloffe and expound this article. And of necessity so they ker pag. 31. must say, except at their first entrance they will plainely confesse their religion, and congregation, glosse on the their Church of England (as they terme it, ) to be Rogers ibid, erroneous or hereticall, and to have noe power or warrant at all to doubt deny or determine, and propose what bookes be, or be not Scriptures canonicall, either of the old or new testament. Or what one chapter, or sentence in them is part or not part of such canonicall and vindoubted holy

oftheChurch Couell, ag. Burg. pag.60. def. of Hoo-32.33.proæft. 6. art. Tho.

Scrip-

The Apostolike Indement Scriptures: for this power and prerogative being onely committed to the true Church by their Article, and professors before, if these men doubt, or Iudge otherwise in this case, then the true confelled Church hath hitherto done, They can be noe part, or members of that true Church. And what-Toeuer is read, or may be deduced from vntrue or doubted Scriptures, cannot be possibly any certaine, and vindoubted article of faith, and religion. For noe conclusion can be more certaine and vndoubted, then the Maximes and authorities from which it is concluded, but as the light of nature, & common law and vndeniable Maxime of true reafoning teacheth all men, and all men truely acknowledge for a verity most certaine, it euer followeth the weaker part; euer erroneous, doubtfull, vncertaine or false, if both, or any of the propositions from which it is deduced, be or is of that nature. Nothing can give that to an other, which it selfe wanteth, and by noe meanes hath to give. A lying falle or vncertaine humane witnesse or affertion, can by no meanes possible make a constant and certainely true probation in any thing whatsoeuer, much lesse in supernaturall matters, articles of faith aboue mans capacity, and therefore to be proued by divine testimony, which possibly cannot deceaue vs.

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And in this miserable and desolate estate and condition, is the Protestant congregation of England, in, and for every article pretended by them to be of faith which they hold against the Roman Church at this day, and so they censure themselves by their owne definitive sentence, in this their owne cheefest Article, and publikely authorized glosse

Betweene Catholikes and Protestants. glosse thereof, with divers others of their Religion, allowed and recommended writers among them, Artic. 6. supr. In their Article receauing onely for canonicall Wirtemberg. bookes, neuer doubted of in the Church, and in cap.de Scripthe others (to vie their owne authorizing words) tura. perused, and by the lawfull authority of the Church of Protest.glosse England, allowed to be publike, plainely & manifestly in art. o. & p deliuering from all kinde of Authors, Greeke and nop.quaft. r. Latine, old and late, Catholike and Protestant, of scripture. That every booke in particular, not one excepted, Pag.2. 3. odit. which they allowe for canonicall Scripture, either an. 1594. holn the old or new testament, haue both beene 1299. Stowe oubted of, and by their owne, men, Protestants, de- hist.an. 1579. hied for fuch.

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Therefore it remaineth without question con- Apolog conrary to this Protestante Article, even by them- fest. Wittem? clues and their best authority, that neither all nor berg. histor. ny one of those bookes which vpon this vayne Dauidis retence they have blotted forth from the Canon Georg. Difholy Scripture, and the Roman Church still re- Magdeburg. aueth, may be denyed by that Title of sometimes hift.cent.3. 64 eing doubted of: for weeshould have noe Scripture 11. nonicallat all, all bookes thereof having beene us doubted of, By that colour wee might deny Articles of faith, which sometimes doubted of, me beene concluded and agreed vpon against the lest heretiks that ever were, and all their heresies th might and ought to be reuiued againe. Sainct ul and Sain& Thomas Apostles were thus to denied Apostles, and thrust out of heaven, beuse they had doubted; wee might and ought to that no converted Christian first doubting, vas rue Christian, neither our first brittish Christian nge Sainct Lucius, nor Kinge Ethelbert among

Wirtemberg. in art.6. & p. in Q. Eliza.

our

our Saxons, nor any of their first doubting and afterward converted Subjects, and foe of the whole Christian world doubting or denying before it receaued the law of Christ, All Courts, Confistories, Tribunals, and Seates of Iustice and Iudgment ecclesiasticall, and civil, to decide and determine must be ouerthrowne, no sentence or decision though of Kings, Parlaments, or any community is to be obeyed, no doubt, no Controuersie, hitherto eue was, or hereafter can or may be finally determined nothing but doubtes, quarrels, Controuersies, an contentions, as wee see among Protestants, n peace, quiet or vnion must be lest vnto vs. Then fore this Protestant paradoxe and presumption reiecting so many bookes of holy Scripture again both the Latine and Greeke Church, onely vnde colour of being fometime, and by fome doubte of, being thus groffe and abfurd by their own Iudgments, and proceedings, let vs examine wh this first pure and Apostolike age did Judge of the And first to begin with the scripture it felfe of new Testament euen as our Protestants reces and translate it. King Iames his new testament the 6. chapter of Sain& Matthew his ghospell, the 9. chapter 2. Corinth. citeth Ecclesiasticus two seuerall places. In the 14. chapter of Sai Luke the 4. chapter of Tobias is cited. And in 10. chapter of Saince Ihon the 4. chapter of the booke of Machabees. And in the 5. chapter to Hebrewes the second booke. And 7. chapter the Machabees. In the 1. chapter 1. Corinth. first chapter of the booke of wisdome is cited chapter to the Hebrewes citeth the 7. chapter wisdome. And the 9. chapter thereof is cited Ro

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The Apostolike Indement

The new testament by Proteft. traf. published by King lames Cauthority. Matth. 6. 2. Cor. 9. Luc. 14: Joan 9. Hebr. 5. I. Cor. I. Hebr. 1.

Rom. II.

Betweene Catholikes and Protestants cap. 11. And yet wee shall scarcely finde any Text of divers bookes of the old Testament, which our Protestants allowe for canonicall, to be cited at any time or place of their new testament, as the 4. Booke of the Kings, the 1. and 2. of Paralip. the booke of the ludges, Ruth, Eldras 1. and 2. Elther, Ecclefiastes, Cantica canticorum, Abdias, Sophonias. Therefore wee are as well warranted by this argument of concordance of Scriptures, and that holy authority to recease for canonicall Scriptures of the old Testament, all those bookes which our Protestants have excluded, as those they have receaued. The Canons ascribed to the Apostles, and published by Sainct Clement per me Clementem Successour to S. Peter in this age, are plainely acknowledged by the fixt general! Councell to have beene receased by the holy Fathers before them as delinered from God, firms stabile sque maneant, qui à Sanctis patribus qui nos pracesserunt, susceptiac confirmatifunt, atque à Deo nobis etiam traditi sunt, sancto-Forum Apostolorum nomine 85. Canones, Thesedoe Canon. Apos n the last Canon expressely receaue the books of stolor. can. he Machabees, Esther, and the booke of Ecclefia-Ricus for holy Scriptures of the old testament. Veerandi ac sacri libri veteris Testaments. In the very ame maner as they doe the others which our Proestants allowefor such. Saince Clement often cieth, and alloweth for bookes and parts of the old 2. Apostolic. Testament, Baruch, Ecclesiasticus, Sapientia, To- c.4. cap. 22.c bias, The prayer of Manasses, the history of Suanna, the booke of Either, those parts of Daniel 1.3. cap 3. 1.66 which our Protestants reject, the bookes of Mathabees and others. Saincy Ignatius receaueth the booke of Daniel which our Protestants deny, Ec-

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Clem.epift.T constitut.li.z. 49.51.cap.63. c. 19. 23. 29.

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The Apostolike Indement

Philadelph,epift. ad maynefian epilt. lycarp.epilt. ad Philippen. Dionif.l.de diu.nom. cap. 4. Ecclefiaft. Hier. c. 3.de diu.nom. c.7.

Eleuther.ep. ad Lucium Reg. Rritan. spud Gal,

Stowe hift. fore tom, I. Godwin. Couerf. of Brit. Theat, of Bit, Matth.park. antiq. Britan.

Matth.park. antiq. Brit. p. hift. Eccl Dauid poinel, in Annot, in 1.2. c.1. Girald. Cabr.luner. Cabr. Bal.l.r. Script. Brit. cent.z. in Augufl.Rom.l.2.

de Act. Ponelf. Rom. in Greg. Z.

Ignat.epist.ad clesiasticus. Sainct Policarpus approueth Tobias, Sainct Denys the Areopagite conuerted by Saince Paulalloweth the booke of wisdome, calleth the ad Heron. Po- part of Daniel excluded by our Protestants, divine Scripture. Dinina scripta. These be all, or the chiefest writers especially by Protestants allowance in this first age, and consideringe how few of their works are preserved to posterity, and how briefe they are: It is rather to be wondred, that they should cite and allow so many of those books, of the old testament, and parts of them, so often a they doe, then that they should omit any.

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And although wee doe not finde any Antiquity Lambret. I de of Britaine which in this age entreaterh of luch leg.S.Eduardi things, yet the most auncient which our Prote stants will graunte vnto vs beinge the Epistle of Pope Eleutherius to Kinge Lucius, wee finde there in, that he making emention, that Britaine had re Hollinsh hift. ceaued both the Testaments of holy Scripture, a of Eng. Speed. though in particular he citeth fo few bookes of them, that out of the new testament he citeth m more then onely the 23. chapter of S. Matthew, & from the old testamet, but three texts, two of then beinge out of the Pfalmes 45.55. the third is the 6 9.10. Golc. booke of wildome, disallowed by these Protestan in this Article, but allowed by him and our prima tiue Christian Britans of that time, and so from ou first receauing of holy Scriptures. And if I may but write what all our Protestant Antiquaries go nerally affirme for a constant, and vindoubted truth that our Christian Britans did neuer yntill Saint Augustines cominge hither change or alter any of materiall point in the holy Religio which they re ceaued in the Apostles time, I must needs auouch

Betweene Catholikes and Protestants. that those Scriptures of the old restament which Godwyn Co. this Article refuseth Were receased both in Bri- uers. of Bris. taine, and in other nations, as Italy and Rome, fore pag. 463. Pag. 43.44. whence our conversion came, with other contries edit.an. 1576. in that happy Time, for Sainct Gildas our most Holinsh. hist. auncient, and allowed Historian, both in many ma- of Engl. cap. nuscripts, and bookes published by Protestants & answ. to a their warrant, for his wildome Surnamed, Saprens, couterf. cath. the wife, doth very often in one short worke allowe pag. 40. harr, and cite for holy Scriptures divers of those bookes, descript. Brit. especially Ecclesiasticus, many times, and the de excid. & booke of wildome vinge the authority thereof 8. conq. Britan. times in one page and lesse. And vnto what time, persons, or place soeuer wee will appeale for Triall, wee shall in noe age, contry, councell or auncient particular writer finde, any one person which agreeth with this Protestant Article in the nuber & bookes of canonicall Scripture. It citeth S. Hierome but both hee himselfe and these Protestants, Kinge Iames his Protestant Bishops in their publik dispute at Hampton Court with others, proue that Conference S. Hierome spake onely against the bookes which at Hampton these Protestants reject, not in his owne opinion, 60. Court pag. but what the lewes obiected. Most of the obiections Burges pag. made against those bookes were the old cauils of the 87.8.86.88. Iewes, renewed by S. Hierome in his time, who was the 89.90.91. first that gave them that name of Apochryphe: which opinion upon Ruffinus his challendge, bee efter a fort disclaymed: and the rather because a general offence was taken at his speaches in that kinde. They are most true, and might have the reconcilement of other Scriptures. If Ruffinus be not deceaued, they were approved as parts of the old testament, by the Apostles. S. Hicrome pretendeth, that what bee had Spoken, was not his orne

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The Apostolike Indement 10

owne opinion, but what the lewes obiected. And for hie paines in translating the booke of Indith (which this article rejecteth) be gineth this reason: because wee reade, that the Councell of Nyce did reckon it in the number of boly Scriptures. And Sainct Hierome is plaine, both for this booke of Iudith, and the rest, that he did not deny them; for first, of Iudith hee faith the Nicen Councell which he and all Catholiks euer honored, receaued it: Hunc librum Synodus Nicana in numero fanctarum Scripturarum legitur computaffe. And for the other books beinge chardged by Ruf. finus, to speake in his owne words, to be the onely man, qui prasumpserit sacras Sancti Spiritus voces es dinina volumina temerare. Dinino munero & Apostor lorum bareditati manus Intulerit. Aufus eft Instrumentum dininum quod Apostoli Ecclesijs tradiderunt, & depositum Sancti Spiritus compilare. To have bertin abused the words of the boly Ghoff and divine volumes, To baue offered violence to the dinine office and Inheritance of the Apostles. And (to Speake in Protestants translation ) to have robbed the Treasure of the boly Ghoft, and divine Instrument, which the Apostles deliwered to the Churches Sainct Hierome neuer denieth any of those things for true which Ruffinus spake of the authority of those books of Scriptures, that the Apostles delivered the for such to the Churches, and no learned man euer denied it, and that S. Peter at Romedeliuered them to the Church, Petrus Romana Ecclesia per viginti es quatuor annos prafuit, Quid ergo? decepit Petrus Apostolus Christi Ecclesiams

he wrote in his owne, but in our Enemies the

Iewes opinion: non enim quid ipfe fentirem : fed quid thi contra nos dicere foleant, explicani, And Writinge

Hieron. Tom. 3. oper præf. in ludith. Ruffin. inue-Ait. 2. in Hieronym.

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Coucl. fup. Pag 87.

Ruffin fupr.

Hier, Apol. 2. aduerf. Ruffin, Tom. 4. oper. præf. in libros Ma- & libros ei falfos tradidit? But onely denieth that chul.

Betweene Catholikes and Protestants. to Pope Damafus plainely testifieth, that he joyned with the Catholike Church in this busines: nonum & vetus testamentum recipimus, in co librorum numero quem fancta Catholica Ecclefia tradit authoritas. And Feild 1. 4. of our Protestants from Antiquities acknowledge the Church. thus: The lewes at the cominge of Christ were of two forts, fome named Hebrews commorant at Hierufalem Gloff. ordin. and in the holy land, properly named Hebrewes : others & Lyra. in named Hellenist, that is Iewes of dispersion, mingled with the Greeks, these had writtencertaine bookes in Greeke, which they made wfe of, together with other parts of the old Testament, which they had of the tranflation of the Septuagint. But the Hebrews receased onely, the 12. bookes before mentioned. Hence it came, that the Iewes delinered a double Canon of the Scriptures to the Christian Churches. And in this second Canon of the Iewes, as these men write, were those bookes of the old Testament which this article denieth. And whereas some Protestants would excuse this Article by some old Authorities, of Melito, Sardenfis, Origen, the Councell of Laodicia, S. Cyrill of Hierusalem, Sainct Gregory Nazianzen, and Amphilochius. There is not any one of them which ioyneth with this Article, but they all differ from it in the very places which they cite. Melito Sardensis Melito Sard receaueth the booke of wisdome, which this Article reiecteth, and omitteth Iudith. 'Origen onely citeth the books of the old testament according to Origen. in p the first Canon of the Hebrews, fient Hebrai tra- r. Buseb. his dunt, And yet in the end addeth the books of Machabees: prater istos sunt libri Machabaorum, qui Inscribuntur Sarbet Sarbaneel. And doth not agree with them in the books of the new testamet. The Coun- Conc. La cell of Laodicia differreth from this article, in omit- dic.can.60.

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cap. 23. pag. 245. Act. 6.

apud Euseb. hift Eccl.L. cap. 25.

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The Apostolike Indement

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Greg. Naziáz. tinge Esther in the old, and Apocalips in the new Teltament, other wife then this article doth. S. Grede vir. & Scrip.L6.Am- gory Nazianzen solikewise numbreth as Amphilochius also. Sain& Cyrillomitteth the Apocalips. phil. Lad Selecum. Cyrill. So this Article hath no authority from any old Hierofolim. Writer, Iew or Christian, Greeke or Latin in this fo Catech. 4. greate, and with them most important Question, Tho. Rogers whereupon they groundeall Religion. vpon this 6.

Art. Confell.

6.4.5.

And as litle concordance amonge themselues: Gallic. c 3. 4. for amonge 13. or 14. Confessions of Protestant Confess. Belg. Religion, they onely cite, and have noe more then two of France and Belgia Rebels and Traytors to their temporall Kings in civill matters, as they are in spirituallto God and his holy Church, and these for want of other authority foundethis their error, as the rest vpon the hereticall conceipt of internall reuelation, and their spirit so tellinge them, extestimonio, & intrinseca Spiritus Sancti reuclatione. By the one and the other: qued Spiritus fanctus nostris conscientistesteturilles à Decemanasse. And by this Spirit they are at such harmony, and agreement amonge themselues, as in other places, so in Englad as I have related, none of them agreeinge; together herein. But by the suggestion of this false spirit, and their exploded doubt of Scriptures doe leave all Scriptures and questions of Religion to be deduced Bilso Survey from them, doubtfull, which Bilson a Protestant Bishop of winchester, one of the best learned they euer had, thus proueth : The Scriptures them felues were not fully receased in all places, no not in Eufebius time. He faith the Epistle of lames, of Iude, the fecond of Peter, be second and third of John are contradicted. The epiftle to the Hebrews was cotradicted: The Church of Syria did not recease the second epiftle of Peter, nor the

ag. 664.

Berweene Catholikes and Protestants. the fecond and third of Ibon, nor the Epiftle of Inde, nor the Apocalipse: the like might be faid for the Churches of Arabie. Will you bence conclude, that thefe parts of Scripture were not Apostolike, or that wee neede not recease them, because they were formerly doubted of? The fame reason is of all the books of the old testament which this Article rejecteth vponthesame surmise or Eusebius overlivinge Constantine, and writinge Euseb. de vit. nis life and deathe, deliueringe this doubt of so Const. lib. 3, many bookes of new Testament liued neere the cap. 3. ime of the Councell Chartage of 428. Bishops in Concil. Cart. which both these bookes of the new Testament 3. can. 47. contradicted in his dayes, but receaued by our Prorestants, and all those bookes of the old Testament which in this Article they disable, are by all those Bishops in one and the same tenor of words with the rest decreed to be, Canonica scriptura canonicall Scriptures. This Canon and Catologe of Canoni- Concil. Carti call bookes is confirmed by the Pope of Rome, 3. supr. then beinge, and other Bishops absent as appeareth by the same Councell. Pope Innocentius deliuereth Innoc. z.epift. the same Canon of holy Scriptures Canonem Sacra- ad Exoperic um Scripturarum. S. Augustine hath the same, as Episc. August. receaued by all Churches , Scriptura Canonica qua lib. 2. doctr. bomnibus accipiuntur Ecclesijs Catholicis. And faith Christ. c.8.& that all which feare God recease them, in his omni- in speculo. us libris timentes Deum & pictate mansucti quarunt voluntatem Dei. Pope Gelasius with a Councell of Gelas. Tomi 70. Bishops declareth that to be the Canon which Concil; the holy & Catholike Roman Church receaueth, and reverenceth, quem Sancta & Catholica Romana Alcim. Avit.L. Scipit & veneratur Ecclesia. So hath Alcimus A- ad Soror. de nitus, Cassiodorus and others. And this may fuffice for this place of this Que- diu. Inft. c. 13-

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confol. Caffiodor. lib. I.

stion.

The Apostolike Indoment Rion. And it further proueth how feeble and weakethe relt of this Protestant Article of the full ficiency & allowance of onely Scripture and difableinge Traditions is, for if fo many Canonical bookes of Scripture in both testaments were doub ted of, vntill so greate a time about 300. yeares in the lawe of Christ were passed, and Religion gene rally, and in all questions necessary to faluation planted, and receased, how were or possibly could all these necessary things be reade in Scripture or proued thereby (which is the rule of this Article) When so many bookes were not then re ceaued for certaine and vindoubted holy Scriptures Things and euidences doubtfull and vncertain can make nothinge certaine in morall certainty much leffe with certainty of true and infallible faith, which about all others is and must needs be most certaine. Secodly as Sainct Ireneus disputeth and proueth vpon his certaine knowledge and ex perience, That many nations which had not re ceaued the Scriptures, or any part of the did true beleeue in Christ, by vn written traditions, which the Apostles deliuered to the Churches. Quid fine que Apostoli scripturas reliquissent nobis, nonne opor tebat ordinem sequi traditionis quam tradiderunt i quibus committebant Ecclesias? cui ordinationi asse trunt mult a gentes barbarorum, corum qui in Christm credunt fine charta & atramento, veterem traditione diligenter custodientes. This he writeth both of this first age, and the second in which he died by man tyrdome. And it is most evident both by hol Scriptures and other antiquities, that many nation not onely of the barbarous, which were without learninge, but of the learned did thus beleeve be

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Berweene Catholikes and Protestants.

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: be for fore any Scriptures of the new Testament, in Rom. r. r. which and by which Protestants necessitate vs to Cor.I.2.Cor.

reade and proue our Religion, were written. This is manifestly proued by allthe epistles of lost I. Theff. L.

Saince Peter, Saince Paul, and the rest of the Apo- & 2. 1. Tim. I. ftles written vnto such places; and persons, as had 2. Tim.t. Tit. pefore beleeved, and receased the Religion of r. Epist. ad Christ, as is in every of them plainely expressed. I. Iacob I. I. And yet as is she wed before divers of these were Petr.1. 2. Pet. doubted of, and not generally receased for holy 2. Ioh. I. Io.a. Scripture vntill 300. yearesafter they were writte. The not receauers or doubters of them being faith-

all & true Christians in all points. S. Matthew the first of the Euangelists which wrote, writinge for

the converted Iewes in Hebrew, could not thereby rofit any but Hebrews, And yet Sainct Ireneus Ireneus lib. vitnesseth he did not write, vntill both Sainct Peter adver. hereses

and Sainct Paul were come to Rome. Mattheus in cap. z. Hebrais ipsorum lingua scriptura tradidit Enangely,

cum Petrus & Paulus Roma Euangelizarent, & fun- S. Matthzo. darent Ecclesiam. And onely for the lewes before Buseb. hist. converted Without scripture. Propter eos qui ex cir- Eccl.l.3. c.21.

tumcisione crediderunt. And taught them by tradition, not writinge; vntill he was to depart from

them, to preache vnto others in other places, And lowas vrged by a kinde of necessity, as S. Iohn, also to Write a Ghospell. Exomnibus Domini disci-

pulis commentarios nobis soli Matthaus, & Ioannes reliquerunt, quos etiam necessitate ad scribendume se ad-

actos ferunt; Matthaus enim quum primum Hebrais pradicasset, etiam ad alios quoque transiturus esset, E-

uange lin suum patrio sermone literis tradidit, & quod subtracta prasentia sua desiderabatur, illis à quibus dis-

cedebat, per literas adimpleuit.

Saince

1.Gal. z. Ephel. t.Phil.z.Col-Philem. Hebr.

Hieron, caral Script, Eccl.in Iren. fupr.

STALL THE

Sain& Marke placed in order to be the fecon Euangelist, he beinge none of those Apostles and immediate Schollers of Christ, but disciple of Saind Peter the Apostle, as he could not recease his lear ninge in Christian Religion, from the Scripture but from his Master, and Tutor in Christ S. Peter noe writer of any Ghospell, but of one onely shor epiftle at that time, if the first was then written, the last & second being written a little before his death asthe fame Scripture withnessethe qued velo est depositio tabernaculi mei secundum quod & Dominus noster lesus Christus significauit mibi. So follow. inge Sain& Peter, andlearninge his Ghospell from him, he writ it by Sainct Peters warrant, and orde at the entreaty of the Christians at Rome. This for whome hee wrote it being converted before with out Scripture, Marcus discipulus & Interpres Petr iuxta quod Petrum referentem andiuerat, Rogatus Re ma à fratribus breue scripset Enangelium. Quod cun Petrus audisset, probauit, & Ecclesia legendum sua au thoritate edidit, ficut Clemens in fixto Hypotypo feon b

Clem. lib. 6. bypot, Hier. 1.de Script. Eccl.in Marc. Bufeb. hift. 1.3. c.21. 1.2. cap bro fcribit. 15 Matth. Westin. chr. an. 42. Flor. Wigorn.chr. an. 45.& 67. Marian.Scot. an. 47. Marian. Scot. an. 47. Martin. Polon,an.44. Hier.lib de fc. in Luc. Act. 1. Luc. c. I.

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a. Petr. I.

The case of Sain& Luke was the like with Marke, but that Sain& Luke cheifely sollowed Paul, which was not of the 12. Apostles which conversed with Christ, wryting his Ghospell, after Marke, & the Acts of the Apostles being written Rome, in or after the 4. yeare of New the 57. or stof Christ, both the Bookes were writte by traditionand after the faith of Christ receased, as he himselfe witnesseth of the first: sicut tradiderunt not qui abinitio ipsi viderunt, & ministri fuerunt Scrmmis. His Acts of the Apostles is an history of thing done, and encrease of Christians by tradition.

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By all Antiquities S. John was the last, which rote his Ghospell, at the entreaty of the Bishops f Asia, against Cerinthus, and other heretiks, and heifely the Ebionites, denying the divinity of Christ : Ioannes nouisimus omnium scripfit Enange- Hieron.lib.de um, rogatus ab Afia Episcopis, aduersus Cerinthum in Ioanne Aliofque harcticos, & maxime Ebionitarum domga post. Euseb. insurgens, qui asserunt Christum ante Mariam non hist. Eccl. 1, 30 iffe. And neuer wrote before, but onely by word cap. 21. reached vnto the people, convertinge them by nwritten tradition. Ioannem aiunt, qui toto tempore Euseb. supr. uangelici cur sus praducatione fine literis vosus fucrat, Hier. libr. de endem ad scribendum hisce de causes esse permotum. Scriptor. Ecc. hereby wee also see, that his Epistles were not in Ioanne. ritten yntill his later time, and the two last, longe me doubted of, as his Apocalipse also was, and et neither written, nor reuealed vntill his bannishent into Pathmos in the 14. yeare of Domitian nopfi Crdren. e yeare of Christs Nativity 97. or 98. And the in nerva. Epimmon opinion in antiquity is that he did not phan. Hier. 512 ter the death of Domitian Marthew of well & apud Euf. ter the death of Domitian. Matthew of west-1.5 hist. cap 8. ifter with others faith, that he first by worde con- flor. Wigorn. emned those heretiks Cerinthus and Ebion affir-chron. an. 81. ingthe world was made by the Angels, that Christ 103. fus was onely man, and denying the refurrection Mat. westing f the deade, and after by entreaty or compulsion ther of the Christians, wrote his Ghospell to the me end. Ioannes Apostolus Ephesum redijt. Et quia neussam se absente, per bæreticos vidit Ecclesia fiem, Cerinthi & Ebionis bæresim, ibidem damnauit. Aftruunt enim mundum ab Angelis factum, & Iefum ominem fuisse tantum, nec resurrexisse, resurrectioem quoque mertnorum non credebant. Contra banc harefim

Script. Eccl.

The Apostolike Indement refim à fratribus compulsus Apostolus Enangelin feripfit, oftendens in exordio eius, in principio fui verbum, & ipfum effe Deum, per quem omnia fall funt.

Therefore it is thus made euident, that the worl was not converted to Christ, nor his doctrine an Religion receaued and established first by scrip tures, but vn written tradition. As to exemplifie this our Kingdome of Britaine, whose history write, one of the remotest then knowne nation from Hierusalem, and apply the rest to the san being in like estate with it, for these things. It proued both by old and late, Greeke and Latin domesticall and forreyne, Catholike & Protesta writers, that it receased the faith of Christ, long before any part of the new testament was writte And it is euident in Antiquities that none of Ghospels except that of Sain& Marke, was written in this parte of the world, or in any language while Hier in Mar- the Britans vnderstood. And that was, but bet Enangelium, a short Ghospell, and so short as being -affisted both with the Ghospell of Sainct Matthe and Sainct Lukethey were not all thought able condemnethose named hereticks, which S. Iher confounded. Amongethe Epiftles onely that of this Paul to the Romans, was fent into these parts, liver was in a language wee did not vnderstand, and written after the faith of the Romans was spread id both in Britaine, and all the world, as Saince Progun witnesseth: fides vestra annuntiatur in vniuvis sec

mundo. Thetwo Epistles of Sainct Peter according adi to antiquity were written in Rome, and after Br wi taine had receased the faith, especially the last, and the first being longe doubted of, was fent quite of hic

co fupr. & Io.an Euseb. 11. 3. hitt.

Rom. I.

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Betweene Catholikes and Protestants. rary from Britayne vnto the contries of Potus, Ga- 2. Petr. 1 latia, Capadocia, Afia, and Bithynia in the easterne parts. Wee finde no memory after of Scripture receaued here vntill longe time after in the second or ge, expressed in Pope Eleutherius his Epistle to our an King Lucius. And yet all our Protestat antiquaries cri Laue before assured vs , that Britaine had in the Afiel softles time and longe before any Scripture came bry Lither, or probably was written, and possibly in rior morall Judgment could come hither; receaued the fan fith of Christ, so fully) purely, and sincerely that it It never changed it in any materiall point, after the atin Scriptures were receased here, nor divers hundreds fa of yeares after. on And if wee will be directed by Scriptures in this itte point, those which our Protestants allowe for such. of time testimony to vnwritten Traditions in many rittoleces. To exemplific onely in Sain& Paul which while rote most in the new Testament, hee chargeth S. I. Tim. 6. beit hings so deliuered without writinge. O Timothee, 2. Tim. 2] tthe costum custods. This in his first Epistle, not hableuinge Written vnto him before. And in his second
. Ihen stle hee giveth him commaund, that the things t of hich he had heard fro Sain & Paul, he should derts, iner vnto others fit to teach them. Qua audisti ame , am multos testes , baccommenda sidelibus bominibus, sproposidones erunt & alios docere. And expressely com- 2. Thessal. 2; t Paraundeth the Thessalonians, and in themall, in nimis second epittle to them, to observe and keepe the ordif raditions, which they had learned either by word er Bor Writinge. State & tenete traditiones, quas didici-

t; als, fine per sermonem, fine per epistolam nostram. e at hich the Fathers expound of the necessity of

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The Apostolikes Indement keepinge vn written traditions, as Catholiks now Chrisoft in 2. doe. Hinc est perspicuum, quò d non omnia per epistolan Thest. orat. 4. tradiderunt, sed multatiam fine scriptis: & ea quoque sunt fide diena. Quamobrem Ecclefia quoque tra ditionem censeamus effe fide dignam. Est traditio nibil quaras amplius. And expoundinge that of S Paul in his first epistle to the Corinthians, how they kept his commaundements by word before he Wrote vnto them, ficuttradidi vobis pracepta me tenetis, he doth inferrethe doctrine of Tradition ergo fine literis mult a tradiderat, quod alibi sape mem mt. And Sainct Hierome vpon the same word Hier, in cadem Verba. quafi legem pracepta meatenetis, scientes illumina Tom. 9. Spiritum loqui, qui in lege locutus eft, & prophetis. Th Ambrof. in like hath S. Ambrole vpon the same, and S. En I.Cor. Epiph. phanius : oportet & traditione vti non enim omnia hzrch 69. dinina Scriptura possunt accipi: Quapropter aliqua traditione Santi Apostoli tradiderunt : Quemadm dum dicit Sanctus Apostolus : Sicut tradidi vobis. alibi, sic doceo sic tradidi in Ecclesijs. ha

Thus the best learned both Greeke and Lati Fathers expounded thefe, to inferre a necessity Traditions, and their equality with Scriptus Which our best Protestant writters with the

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Feild. 1. 4. c. common allowance thus confirme. Our adver fan meaninge Catholiks, make traditions equal with words, precepts, and doctrines of Christ, the Apost and Pastors of the Church, left wnto ws in writinges ther is there any reason, why they should not so doe they could prove any such unwritten verities, for not the writinge that giveth things their authority, the worth and credit of him that delivereth th though by word and lively voyce onely. Thus t confesse, and the reason which they give, so en

20. pag 238.

Betweene Catholikes and Protestants.

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ceth them, the worth and credit of the reuealer and deliuerer or proposer of holy misteries supernaturall being the motive and cause of mans assent, so firme and vnmoueable, in articles of faith, not to be proued by humane reason, and not the writinge or not writinge being fallible and subject to many cafualties, corruptions, and vncertainties, which we are sure are not to be found in Christ the reuealer, nor his holy Church the vndoubted true propofer of his mysteries and reuelations. And both these are the same, and as certaine in traditions not Written, such as Catholiks maintaine, as in the written Scriptures. For wee doe not defend any one vnwritten tradition, that it should be beleeved as an Article of faith, or to be thought requisite necessary to Saluation, which be the very words of this Protestant Article of Religion, but wee produce, the Artic of Provi highest authority in their owne publike Iudgment also in these their Articles, the true primative Church of Christo warrant it, The which Church hath power and authority in controver sies of faith. That euery tradition came from Christ and his Apostles

As, to instance in some, and those which most concerne, euen in our Protestants proceedings, and by their owne confessions, and testimonies, vn-Written Traditions are necessary. For first in this Engl Protest; very article they have given their finall sentence, in Rel. artic. 6. the very first words thereof that the holy Scriptures are of this nature. Holy Scripture containeth all things necessary for saluation: So that what soener is not read therein, nor may be proved thereby, is not to be required of any man, that it should be beleeved, as an Areicle of faith, or'to be thought requisite necessary to Sal-

to be receased & professed in Christian Religion.

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wation. And yet in the immediatly following words, they plainely declare, and professe, that wee have noe warrant in Scripture, for any booke, chapter or sentence of Scripture to be such holy Scripture but for every least percell thereof wee must reson to Tradition, and the Churches Iudgment. In the name of holy Scripture, wee doe understand those cano nicall bookes of the old, and new testament, of whose an thority was never any doubt in the Church. Where we are affured from these men, that the Church, and Tradition vnwritten is supreme Iudge of all que stions in Religion, even of the Scriptures them felues. And so necessarily they must fay, & confess or els leaue no Religion, or Scripture at all, to b proued, or proue vnto vs. For it is vnquestionable that no part of Scripture doth propose vnto vs, an Catalogue or Canon of Scriptures. Which the thus further testifie in their publikely approus Writers: much contention there hath beene, about trad tions, some vrginge the necessity of them, and others r rectinge them. For the clearings whereof, wee must o

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Feild.l. 4. pa. a38. c. 20.

Couell cont. Burg pag. 60. Whitaker ib. Wotton def. of Perk. pag. 442. Couell. def. of hook. 33. feild 1.4. C. f. pag. 203. Ormer.pict. Pap. pag 93. Sutcliffeag. the 3. conu. Pag. 79.

serue, that weereiet not all: for first weereceane to number and names of the Authors of bookes diaine, a canonicall, as delivered by tradition. This tradition admit. The number, Authors, and Integrity of the part of the fe bookes, wee recease as delinered by tradition. I Church of Christ according to her anthority, receased him, bath warrant to approve the Scriptures, to acknow Pag.31.34 32. ledge, to recease, to publish, and commaunde unto children. The Church of Rometeacheth noe badded nion, to affirme, that the Scriptures are holy, and dis in them sclues, but so effect med by vs, for the authority the Church. That the Scriptures ar true wee have if the Church. Wee fay that wee are taught to recease

Betweene Catholikes and Protestants. word of God, from the authoritie of the Church : wee fee ber Indement, wee beare ber voyce: and in humility Subscribe unto all this. The Church bath fower fingular offices towards the Scripture. First to be of them, as it were, afaithfull register. Secondly to discerne and Indge betweene false and adulterate, and that which is true and perfect. The third to publish and disulze, to proclaime as a Crier, the true Edict of our Lord himselfe. The last is, to be an Interpreter: and in that followinge the fafest rule, to be a most faithfull Expositor of his owne meaninge. Weethinke that particular men and Churches may erre damnably; But that the whole Church at one time cannot fo erre: for that the Church should ceafe vtterly for a time, and so not be Catholike, beinge not at all times: & Christ should sometimes be without a Church. The Church is called a pillar, because it is like winto a pillar. For as a pillar doth Support, and underproppe a buildinge, and maketh it more stable, firme, and stronge: So the Church doth fustaine and supporte the truth: for the truth is no where preserved, but in the Church. Christs true Church is a diligent and wary keeper of do-Ctrines committed to her, and changeth nothinge, at any time, diminisheth nothinge, addeth nothinge superfluous, loo feth not her owne, nor v surpeth things belonginge to others. And this is publikely warranted in Protest. Reli. thele their Articles and Rule of their Religion, where thus they define the Church: The visible Church of Christ is a congregation of faithfull men, in the which the pure word of God is preached. And the Sacraments be duely ministred, accordinge to Christs ordinance, in all those things that of necessity are requisite to the fame.

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Secondly those men in their Rules of Religion, and their private Writers affirme, that the Apostles

of Engl. Art.

Art. 8. Catech com. Booke. Iniunct. Canons feild l. 4. C. 20. pag. 238.239.

Creede,

The Apostolike Indgement Creede, which by all Antiquity, was by them deli uered to the Church, and by these Protestants, as Rule of faith, before the Scriptures of the new Te stament were written, is an vnwritten Tradition yet by their words, a summary comprehension of th cheife heades of Christian Religion, a Rule of th Churches faith. And yet it is constantly maintaine by many Protestants, that divers articles thereo as our Ladies perpetuall virginity, natus ex Mari Virgine, Christs descending into hell, descendit inferes, The communion of Saincts, and forging nelle of finnes, Sanctorum communionem R (miß sone peccatorum, and others by divers others Protestant are not contained in any Scripture Written befor or after. And this Creede deliuered by word, an tradition onely by the Apostles before the new to stament written, this Scripture could not possib bearule or direction vnto it, but rather otherwi for every rule hath priority to the thinge ruled, an thethings ruled posterity to their rule. Matters a done without rule, when there is no rule vntill afo they be acted.

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Feild fupr. Pag. 239. These Parlament Protestants proceede surth in this question, and plainely say, with greate a lowance: The third kind of Tradition is that somme Christian doctrine, and explication of the severall parthereof, which the first Christians receasinge of the san Apostles, that deliucred to them the Scriptures, conmended to posteritie. This may rightly be named a tradition, for that wee neede a plaine and distinct explicate of things, which are somewhat obscurely contained the Scripture. The sourth kinde of tradition, is the continued practise of such, as neither are contained in Scripture expressely, nor the example of such practice.

Betweene Catholikes and Protestants. expressely there delinered of this forte is the Baptisme of Infants, which is therefore named a traditon, because it is not expressely delinered in the Scripture, that the Apostles did baptize infants, nor any expresse precept there founde, that they should doe it. Which their rule of Religion in these Articles thus further iustifieth: The Baptisme of yonge children is in any wise to bere- Art. of Engl. tained in the Church, as most agreable with the institution of Christ. Where they plainely in their publike munio Booke rule of Religion make it a tradition, and no Scrip- Tit. Baptifme. ture article. And by the comon practicall of their re- The. Rog. in ligion, their communion booke, so they practife, Art. 27. Q. baptizinge all infants, and fayinge, all Christian K. Iames In-Churches allowe of the bapts me of infants. And these junct. and Ca-Protestants are onely baptized when they are in- nons. fants, and not after, and yet confesse it is most neceffary to faluation.

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And whereas they reiect all other Sacraments be- Art. of Religi sides this, and the Eucharist, or the Comunion, as are. 25. they terme it, confessing that these Sacraments be necessary to saluation, And yet denyinge the Eucharift to be, as Catholiks professe, the true body and blood of Christ, and sacrifice for thelyuinge and deade, they contradict themselves, for that they confesse that in this sinse it was generally vsed in primitive Church, that the Apostles so delivered it resp. ad Card. by tradition, all Churches so observed it, and it was per. pa. 51. 52. herefie to deny it. Their words be : The facrifice of 20 Middler. the altar, and unbloody sacrifice were wfed in the primitiue Church. The primatine Church did offer facrifice at the altar for the deade, facrifice for the deade was a tradition of the Apostles, and the auncient Fathers. Aerus condemned the custome of the Church, in naming pag. 114. the deade at the altar, and offeringe the Sacrifice of Eucharift,

Prote. Relig. Art.17.Com-Elizab, and R.

and Cafanb. Papistom.20. P.92. 113.49. 137.138.47. 45. Feild 1. 3. cap 29.p.138. Coucll, Exa.

The Apostolike Indement charift, from them: and for this his rash and inconfiderate boldeneffe, and prefumption, in condemninge the Univerfall Church of Chrift, he was infly condemned King lames, Their whole congregation, Kinge Iames, his coun Prot. Lords, cell, Protestant Bishops, and best learned Doctor Bish. & Doct. in Confer. at assembled in publike conferèce, haueleft thus con-Hapt Court. cluded: The particular and personall absolution from 10.11 Couell. finne after confesson is apostolical and a very Godly or P.13.18. 35.36 ag.the plea. of dinance. That baptisme is to be ministred by private perfons in time of necessity, is an holy Tradition. Bishop the Innoc.p. 104 Barlow and Archbishops be dinine ordinations, confirmation i Serm. before an apostolicall traditio. And in their publike Ritual theK. Sept.21 their communion booke, they testifie that confir an. 1607. part 3. cap. 2. mation was a Tradition of the Apostles, hath an ex ternall fignealfo, vied by them, and gineth grace Communion which by the 25. Article of their religion maketh: booke of a Sacrament. So that to infift onely vpon the Engl. Protest. graunted Traditions, not contained in Scripture Titul Confirmation. S. Al- by these Protestants, and yet so necessary to salua mighty. Prot. tion as they by their greatest allowance and author of Religion rity deliuer, wee may not fay as this Article doth art. 25. Holy Scripture containeth all things necessary for Salus tion. These men also deliuer vnto vs, with greate ap Articul. 6. fupr. probation (makingethe Author of that worke, and for the same, a Bishop) certaine sure rules to knowe such true Thraditions by, in these words Feild. Books Rules by which wee may Indge which are true and In of the Church dubitate Traditions. The first rule is delinered by Saind 1.4. pag. 242. Augustine. Quod uniner fatenct Ecclesia,nec Concily August, 1.4. contr. Donat. Institutum, sed semper retentum eft, non nisi author tate apostolicatiaditum rectissime creditur. What soene

the whole Church holdeth, not ordained by Councels;bu

C. 23.

beinge ener holden, it is most rightly believed to han been Cl

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Betweene Catholikes and Protestants. fide beene delivered by Apostolike authority. The second Feild Supr 1.4 ethe rule is, what focuer all or the most famous, and renowned c.21. p. 242.c. med. in all ages, have constantly delivered, as receased from ! Pag. 202. them, that went before them, no man contradictinge, or and Confer. ton doubting of it, may be thought to be an Apostolical Tra- at Hampton. condition. The third rule, is the conftat Testimony, of the Couel def of from Paftors of an Apostolike Church, Successively delinered. Amongst Apostolike Churches the Church of Romeis more specially to be obeyed, reverenced, and respected. 1.2. Autichr. The Church of Rome is our mother Church, it was avule pag. 105. Sutto all both in doctrine and ceremonies when it was in cliffe Subher florishinge and best estate. The Church of Rome was the cheife and onely Church. It was a note of a good Christia to cleave onto the Romane Apostolicall Church. Enery Church ought to have respect to the Church of Rome, for her eminent principality. And our English Protestant antiquaries and Diuines, have generally giuen their allowance, that the Church of Rome both in this and the next age, When Britayne did recease the most pure Religion of Christ, from thence, was most holy and vnspotted free from all error. Therefore whatfoeuer wee doe, or may bringe in generall, or particular, for vn written traditions, either from this forenowned Apoltolike Church in this time, from the whole Church, or the most famous and renowned in this age, beinge our Protestants owne allowed rules, and to be denied by none, must needs be euidence and testimony vndeniable, in this, and all others their questioned Articles. Frst I exemplifie in the Apostles Creede stiled by our Protestants before, a fundry comprehension of the cheife heads of Christian Religion, Protest. supr. a rule of the Churches faith, This was deliucted by Ruffin in exthe Apostles, by tradition, not by Scripture, but be- li & alij.

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Kinge lames Hooker. Ormer.piet pap. p. 184 Down, uerf.pag.57.

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fore the Scriptures of the new Testament, were written, as both they and the auncient Fathers by common consent of the whole Church of Chris are witnesses. And the same consent of Christ Church with these our Protestants, in these their Art. 8. of prot. Articles so conclude, of Sain& Athanasius, and the Nicen Creede, in these words: The three Creeds, Ni cen Creede, Athanafius Creede, and that which is com monly called the Apostles Creede, ought throughly tob receased & beleeved. And so generally they observe

although the reason which they immediatly yeel thereof, for they may be proved by most certaine was

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Religion.

rants of holy Scripture, is childish and impertinent for being confessed that the Apostles Creede wa deliuered onely by tradition of the Apostles and by that authoritie receaved before the Scriptures e ther receaued or written, this Creede could not po fibly be receased by the written warrant of Scrip tures but vnwritten tradition and warrant of the Apostles. And although the Nicen and S. Atham fius Creeds were written longeafter this time, ye they were both written & receaved in the Churd before the Scriptures were generally allowed an receased, as both the auncent Fathers, and Prote stants have acknowledged before, and it is testifie by the publike warranted Protestant glosse vpo these their Articles, that very many both old an Engl. in Art. late Writers, euen whole seas and profession namely (to vie their owne words, Ebronites, Tr theits, Antitrinitarians, Apollinarians, Arians, Mi nichies, Nestorians, Origenians, Familists, and An baptists with others) are Aduersaries vnto, and de niers that these Creeds, may be proued by hol Scripture. Much more doe they, and many other bou

Prot. Gloffe by authority of Church of

Betweene Catholikes and Protestants both Catholiks and Protestants themselves deny, that all and fingular their articles necessary to sal-

uation, may so be proued.

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And to come to the holy and happy Apostolike writers, and Sainces which lived, and wrote in this first age, and first hundred of yeares, to wit S. Linus Sain& Clement, Sain& Denys the Areopagite, S. Martial, Sain& Ignatius, Sain& Policarpus, or any S. Ignat. epift. other of whom any worke is extant: I shall make it ad Smyrn. euident that in euery Article in this Protestant Re-Theod. dialo. ligion contained in their booke of the Articles Euseb.l.3.c.31. thereof, they differted from these Protestants, and Hierar, lib. de they and the Apostolike Church then vniuerfally Bern. Serm. 7. agreed in, and professed the same doctrine, which in pl.g. Marc. the present Roman Church doth at this day in all Michal Carpoints. This will plainely appeare in enery Article noten. lib.de hereafter, and therefore in this place I will onely Dion. Carth. cite Sain & Ignatius, as a sufficient pawne or pledge ad I. Arcop.de for the rest, vntill I come to them in the Articles dinin. nom. for the rest, vitin I come to the and surjour, Sint, Sin, lib. 2. followinge. He had personally seene our Saujour, Sint, Sin, lib. 2. was an eyewitnesse of his resurrection, had written S.Ioh, I.2. ad vnto , vifited , Was instructed and confirmed in B. Mar. Virg. Christian Religion, both by the words and wri- B. Mar. epist. tinge of the bleffed Virgin Mary Mother of Christ. ad Ignat. S. Hee was disciple to Sainet Ihon the Euangelist, dis-Smyrnen. Euciple and immediate Successor, of Sainct Peter the feb.hist.1.3.ca. Apostle at Antioch, consecrated there Bishop by 33.5. Chrisoft. him, as Sainct Chrysostome Patriarkethere, Sainct orat. de traft. Felix Pope of Rome and Theodoret testifie: S. Ig- S. Ignatij. Fornatius dextera Petri ordinatus Episcopus Ecclesia An- ad Zenon.Imtischena, per magni Petri dexteram Pontificatum sus- perat.fynod. cepit. And so consecrated Bishop, was taught him - S. Constant. selfe, and taught others before either the Ghospels, Immutabil. or other parts of the new Testament were written. dialog. I. Hee

The Apostolike Indement

Hee lived longe Patriarke of Antioch the cheift of and Apostolike See of the Greeke Church, hedie ab a bleffed Martyr at Rome, the greatest of a G Churches, he ioyned in Religion with the most re in nowned Churches, and Prelates, Apostles, and o C thers of the Christian world, asthevery Titles his extant epistles to the Romans, Philippians, E Je phesians, Smyrnians, Philadelphians, Magnesian Je Trallians and others, To Saince Ihon the Apostle Ec Sainct Policarpe, with others most famous among Ca Christians, and all auncient writers, Saince Hie Ch Euseb 1.3. hist. learned man and Sain & Eusebius testifieth that having wrote a particular worke of the Apostles tradition vas

cap. 32. Eufeb.hift.1 3. in S.Ignat. Gildas epift. de excid. & conquest.Bri-

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S. Ignatius epift. ad Romanos in ini-

tio.

Indiana in

c. 33. Hieron. But those few and short Epistles which he wrote & Des Lde Scriptor. receaued, as all, Greekes, Latines, and amonge outpre primatiue Britans, the most auncient historian Space Gildasis an ample witnesse, will sufficiently prouves in vnto vs. That very many things even necessary is is Christian Religion and to saluation in our Protected stants Iudgment, and in their opinion not containe mention Scripture, were then taught, practifed and gene ne files time. Concerninge the Church of Rome heren thus stileth it: misericordiam in magnificentia altisime pis Dei Patris, & Ie su Christi Unigeniti fily, Ecclesia San Juli Etisicata & illuminata per voluntatem Dei (qui sen Chu omnias qua pertinent ad fidem & charitatem Icfu Christinu fti Dei & Saluatoris nostri) qua & in Loco Romanarianag gionis, Deo digna, decentissima, beatificanda, laudanda tun digna qua quis potiatur, caftisima, & eximia charitatu orte Christi & Patris nomine fruens, Spirituque plena. Theor, Ralinge Roman Church, Sanctified, Illiuminated, worth, po of God, most decent, blessed, to be praised, worthy tobaring attained

Betweene Catholikes and Protestants. eife attained unto, most chaste, of excellent charity enioginge die the name of Christ and his Father, and full of the holy f a Ghost: With other Titles of dignity and priviledge, ftre more then he giveth to any, or all, those principall do Churches of Greece to which he wrote, and as , E seeldeth to the Church of Rome at thistime, or ian peretofore, since then. Hee remembreth the same ofthe ecclesiasticall Orders in the Church then, which ong Catholiks now and euer fince obserue, as in the Hie Church of Antioch founded by Saince Peter and riou saince Paul and their tradition there, Pauli & Petri at hossifis discipuli ne perdatis depositum. Hee himselfe tio vas there Bishop, besides whome it had Preists, tes Deacons, Subdeacons, Exorcists, Readers, Ianie ou ors. Saluto fanctum Presbyterorum Collegium, faluto Epist.ad An-in Sacros Diaconos. Saluto Hypodiaconos, Lectores, Ianito-tiochen. rouns Exercifias. And him that was to be Bishop after ry is is martyrdome, as it was reuealed vnto him: optacote leillud nomen eius quem videoin spiritu locu meum incomere, whi Christum nactus fuero. Hee giueth them ene he same honor preeminence worth office and dig-posity which the Church of Rome now yeeldeth to e he hem. All must honor and obey the Bishops. Omnes Epistol, ad Sim prscopum sequimini ve Christus Patrem. Kings and Symmen. far tulers must be ruled by him being greatest in the fen Church, Honora Deum vi omnium Authorem & Do-Chriminum: Episcopum verd vi Principem Sacerdotum, are maginem Deireferentem : Dei quidem, propter princi-

anda tum: Christi vero propter Sacerdotium. Honorare tatu ortet & Regem : nec enim Rege qui fquam prastan-There, aut quifquam similis ei in rebus creatis: nec Epif-

toboucquam maius in Ecclesia. Nec inter principes quis-

inca

quam

quam fimilis Regi,qui in pace & optimis legibus fubdi tos moderatur. Qui honorat Episcapum à Deo honorabi tur: sicut qui ignominia afficit illum à Deo punietur. S enim Iure censebitur pana dignus, qui aduersus Regen insurgit, vet qui violet bonas legum constitutione quanto putatis graniori subiacebit supplicio, qui sine I piscopo aliquid egerit, concordiam rumpens, & decento rerum ordinem confundens? Sacerdotium enimest on mum bonorum , qua in hominibus funt Apex : qui a uersus illud furit, non hominem ignominia afficit se Deum, & Christum lesum primogenitum. Laici Dia, comis subuciantur, Diacom Presbyteris, Presbyteri Epi Epift. ad Phi- copo, Episcopus Christo. Principes subditiestote Casa milites principibus, Diaconi Presbyteris, Presbyteri ve

ladelphienses.

& Diaconi at que omnis clerus simul cum omni populo militibus at que principibus sed & Cesare obediant Ep copo, Episcopus vero Christo, sicut Patri Christus, co: Unitas per omnia feruatur. Where wee plainely there was no Princes supremacy in spirituall this inthose happy times, but Princes kings and Em rors, as those of the cleargy and all others were st iect and ought obedience to the Bishop, and prei hood was the highest and most honorable digning in the world. And the honor which was due Kings themselves was inferior to that of Bisho re Ego dico honorate Deum, Ut authorem omnium & I minum, Episcopum autem tanquam Principem Sa dotum, Imaginem Dei ferentem, principatum qui Secundum Deum, Sacerdotium vero Secudum Christing & post hunc honorare oportet etiam Regem. Nemo e up potior est Deo, neque similis illi, neque Episcopo home to bilior, in Ecclesia Sacerdotium Deo gerenti pro mu De salute, neque Regi quis similis in exercitu, pacem Geny neuolentiam omnibus principibus cogitanti. Whereout

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Epistol. ad Smyren.

Betweene Catholikes and Protestants. rabi sineth an vnanswerable reason of the preeminence good Kinge, because this ruleth onely in martiall and temporall affaires, the Bishop in spirituall, the church of God, his howse and Kingdome. And he chargeth all without exception to be subject, not enter enely to the Bishop, but to Preists and Deacons nely to the Bisnop, but to Frents and Deacons are uen vnder paine of eternall damnation. Entimini S. Ignatina uen vnder paine of eternall damnation. Entimini S. Ignatina uit a ubiecti esse Episcopo, & Presbyteris & Diacons, qui phesios.

The werd his resultatur, resultatur Christo Iesu: qui autem phesios.

Episcon obedit silio, non videbit vitam, sed ira Dei manes aper eum. Prastractus enim contentiosus, & superbus ri ve se aut non obtemperat prastantioribus. And by that inper eum. Prafractus enim contentiosus, es superbus
pulo t qui non obtemperat prastantioribus. And by that
pulo teading which the Canon law vseth, euen Princes
t Est nd all not obeying their Bishopsare excluded both
tom the society of the faithfull on earth and the
ely tingdome of heaven. Si vobis Episcopi, non obediethis int omnes clerici, omnesque Principes, atque reliqui pothis int omnes clerici, omnesque Principes, atque reliqui pothis int omnes clerici, omnesque Principes, atque reliqui potin uli, non solum, insames, sed etiam extorres à Regno
etistic, es consortio sidelium, ac à limitibus sancta Ecclechalled gaita alieni erunt: corum est enim vobis obedire, vi Deo, taie Episcodign uius legatione fung imini. And he plainely consineth
due bedience to temporall Princes, that it be not with
Bisho reiudice of the spirituall, and danger of the soule.
In El as ari subsecti estote in is in quibus subdi, nullum anian sua a periculum est. And saith plainely that a Bishop is
a quit boue all other principality and power. Quid aliud
christis estote principality and power. Quid aliud
ad Antioc.

This est Episcopus, quàm is qui omni Principatu est potestate
con ou uperior est? And to expresse the lamentable estate
of home them which want true Bishops, Preists, and roma Deacons, concludeth, there neither is nor can be em of my true Church, nor communion of Saints with-Thereout them. Sine bis Ecclesia electa non est, nulla fine bis

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San-

nesian. & ad Philadelph. Epist.ad Heronem.

Epist. ad Smyrn.

Epist. ad Polycarp.

Epift. ad Smyrn. & ad Heronem.

The Apostolike Indement Sanctorum congregatio, nulla Sanctorum collectio. An fetreth downe their holy functions and offices to b fuch, that noe Protestants can possibly claymen haue either Bishop, Preist, Deaco, or other Clearg Epift.ad Mag-man amonge them. Sine Epifcopo, nec Prefbyter, n Diaconus, nec Laiens quiequam facit. The Bishop faith he, doe baptize, offer facrifice, giue orders, vie Imposition of hands. Baptizant, facrificat, elign ordinant, manus imponunt. Nothing is to be done the Church without their allowace, no Sacrame ministred, he is dispenser of all spiritual busines, is not lawfull for the Preists without his approba tion, to baptize, to offer, to sacrifice, to say Mass Sine Episcopo nemo quicquam faciat eorum qua ad E elefiam Spectant. Rata Eucharistia habeatur illa qu sub Episcopo fuerit, vel cui ipse concesserit. Non lie fine Episcopo baptizare, neque offerre, neque sacrificim immolare, neque dochen celebrare others reade, n que Missas celebrare, which is sufficiently express and approved in offerre, and facrificium immola before. The Bishops did confectate Virgins, an Mariages made by their warrant. Si quis potestina Stitate permanere, ad bonorem carnis Dominica, vil iactantiam : & si idipsum statuatur fine Episcopo a ruptumest. Decet vero, vt or ducentes vxores, or n bentes, cum Episcopi arbitrio coniungantur. The Prei besides their preaching, and ministring of Sac ments, did offer sacrfice, and say Masse, asis befo expressed. And the Deacons ministred vnto the shops, and Preists in their holy facrifice. Diacon Sacerdotum minister. Sacerdotes facrificant. And W tinge to Saince Heron a Deacon of the Church Antioch having immediately spoken before he the Preists did offer sacrifice, he saith, that hed minif

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Berweene Catholikes and Protestants. An minister to them in the holy Sacrifice, as Sainch rephen did to Sain & Iames the Apollie, & Preils Hiernfalem, prouing that they there faid Maffe, arg sthe Preists of Antioch and other Churches did. most being? willisministras, ver Sanctus ille Stephanus Iacobo & op reflyrers qui erant Hierofolimis. And in an other es, the faith plainely, that Deaconought to doefuch
gu my in those misteries to Preists, as Saine Ste-Epital ad ner hendid to Sainet fames, Sainet Timothy and S. Trallian. des, lement, to Saince Paul, Saince Anacletus and Saince les, lement, to Saince Peter. Purum & inculpation miferium illis exhibent, vi S. Stephanus Beato Iacobo:
lass imotheus & Linus, Paulo Anacletus & Clemens
de Erro, Andrew me Morth chief 1995 d E pro. And expressed this there office in these plaine cere; nec entmaibosum & potvamminifre funt, fed C1#1 eleta Desadanniferrates The Geeke readinge cifely I ministring in the holy facrifice of effe ola proving kelloberiar undapar tar apopor. Heteembreth both altar and facrifice, losia, losiasiin in it as plante termes; as any present writers of
the Rolling Church now doth; and to manifelt he
to a third means such acts as Protestants terms fafice, and alterso many as the different kindes of
reil notion; but onely the external common faice, he faith, there is but one facrifice and this fabefore the onely flesh and blood of Christ. Thirth Epistol. ad
Philadelp. hel of thristi lefu Domini nostri, conus illius sanguis qui Philadelp.

con nobis essa est, vaus panti omnibus confractus, con nobis essa est, vaus panti omnibus confractus, con nobis essa est, vaum alcare chi al Etclesia. The prayer and words of a Preises, are Epistol. ad house force, that they place Christ among vs. V
in the alterius precutio the num dirium est, ve Christian

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The Apostolike Indement frumonterilles fraguet. It is a preparatine of eterni

a preferuative against death, procuring life in G andermedicine expelling all cuil. Pharmacum

Ignat, apud Theodoret. Dialog. 3.

Philadelp.

Epilad Rom. mortalitatis, mertis antidotum, varamque in Dene eiliansper Icfam Christum, Co medicamentum, on expellens mala. The breade or foode of God, heau ly breade, the flesh of Christ the fonne of God, blood of Chrift, Panis Dei, panis calettis qui est Christifily Dei, Diporus Sanguis illins. The Euch which is the flesh of our Saujour, which fuffe for our finnes, which his Father raifed againe. chariftia eft care Salvatoris qua pro percatis m paffa est, quam pater fua benignitate fufcy auit. Th holy facrificing Bishopsand Preists, and Dear ministring vncothem, in those secred misterie they were farre from the pretended Prote cleargy, which have to their were most ender eyer afficied fuch holy Functions, especial England with most birrer edicts and persecun and the facred Priests of that, & for that onely fellion, with most barbarous and cruell deather leing by the most constant Testimony and pro of this bleffed Apoltolikeage, no true Church or could be without them, no Protestant com or congregation, all of them wantings fuch confecrated Bishops, Preices, and Ecclelia persons, and Profellors, can possibly have the and Title of a true Church and religion : And tending (as they doe, that thefe facrificing hold ders without which notrue Church can be, at contained in Scripture, They must needs suibi They were delivered vnto the Church, and Church well founded in these so essential the sine by Tradition. Which they must needs like TICA

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Betweene Catholikes and Protestants

Erni graunt of these ensuing doctrines and practises in a Golden view in the same time, and remembred in the same time, and remembred in this and other Apostolike writers of that first one of the same protestants ascribe instruction to nely Faith, being a cheife foundation of their new old, religion: Sainct Ignatius and this happy age knew of the position of the protest of sainct Ignatius and this happy age knew of the position of the protest of the same of the position. That faith was beisted as the position of the position of the protest of the same of the position. fusionarity and good deeds. Non vos ladet aliqua diabone. sa cogitatio, si vt Paulus persectam babueritis in
missiftum & sidem & charitatem, qua initium vita &
t. This est. Principium vita sides: sinis ein s dem charitas.
Deas acautem duo quoties in vinum cocunt, Dei hominem otel ccata. Prascas labor modicus, multaqua hinc experiente. Epist. ad He-des atur merces. Nibili pendo supplicia bac, neque tanti Cassobolic. cisle cio vitam meam, vt eam plus amem quam Dominum. Epist.ad Tarcom vare paratum me offero igni, feris, gladijs, eruci, dumsely odo Christum videam Saluatorem & Deum meum. Epist. ad Philety odo Christum videam Saluatorem & Deum meum.
ladelphenses.

processes de la composition de la compositio com li laqueis, digni iam Christofacti salutem consequanche aternam in regno Christi. Illibatum mihi est arestal num Crux Christi, mors & resurrectio eius, & sides,
their qua cupio instissicari precibus vestris. Qui honorat Epistol. ad
And ophetumin nomine Propheta, mercedem Propheta ac- Smyrnensos.
holy iet, nimirum qui honorat vinctum Iesu Christi, de, a crtyrum accipiet mercedem. Nihil vobis apud Deum eds, saibit eorum, qua in illos contulistis: det vobis Domi-andles vt innematis misericordiam à Domino in illa die. allthe inam meus spiritus cum vestro commutari possit, &

Epist.ad Mar,

The Apostolike Indement

flis. Quare nec de wobis erubefcet confummata spest fus Christus. Precationes vestra appropinquarunt Epift. ad Po- Antiochenam Ecclefiam, & pacem habet. Deposita v

Stra, sunt operavestra, vt qua accepistis, eadem dig Deo reportetis. Antiochena Ecclefia pacem est nacta orationes veftras, & ego tranquilliori animo factus fu

in securitate Dei, fi per passionem Deum afficutus fue discipulus inueniar per orationes vestras. Quibus

Deus inuenire misericordiam à Domino inilla die pre ter officium & ministerium erga nos. Orate pro me,

in Dei mifericordia charitate vestra indigeo, vt digi fram forte ad quam affequendam iam destinor, ne rep

bus innemiar. Where wee euidently fee, by many stimonies, that the Imagined Protestant faith n

ther doth, nor possibly can instificany man; charity, almes, pennance, praier and other he

works, and deeds of Christians, are meritorious;

iustifie them.

And that Protestants paradoxe of the certain of Saluation is most certainely false. Which confirmeth also in other places, as where he tak vpon him the knowledge of the celestiall spin their orders, and dignities, yet he plainely mak himselfe ignorant of his owne faluation, me more not certaine thereof. Our Protest pretend for themselves. Angelicos ordines, Arch gelorum militiarumque differentias, thronorum p testatumque distantias, principatuum magnificent Cherubim Scraphinque excellentias, Spiritus Subh tatem & Domini regnum, & incomparabilem Del tris omnipotentis diminitatem; bac cum nonerim, continuo perfectus prorsus ego sum, multa defunta tio Deo derelinguar. Where wee fee him further tob described the heavenly hierarchy and order heat

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Epiffol. ad Trall. fupr.

Licarpum.

Rpiff.ad He-

Epiftol. ad

Trallianos.

Betweene Catholikes and Protestants. Spest heatten as Catholiks now doe and Protestants take runt no notice of them.

fire and he doth not onely thus describe them, but a dig affureth vs, they know the things on earth, and fo by protestant allowance may be praied vnto, as Catus fur tholiks vse, and they condemne. Pracipio tibi coram Heron.

Heron. us fue Dea Universorum, & coram Christo prafente, & San-ibus e to Spiritu & administratorys Angelorum ordinibus, lie pro ruftodi depositum meum, quod ego & Christus tibicomme, mendanimus. Where the holy Angels doe not onely dig. knowe our actions as Christ and the blessed Trinity doth, but assist and minister vnto vs. And is form of farre from denying this knowledge, to Saints, & Angels in heaven, that he yeeldeth knowledge of assist assist on earth namely of the Passion of Christ even to the soules which were in Limbus patrum, or Purgatory at that time. Verè crucifixus & mortuus videntibus calestibus, terrenis & ijs qui sub terra nich mirum incorporeis naturis: terrenis verd, vet Indeis
tak & Romanis, & cateris qui tune temporis crucifixo spir Domino aderant : subterraneis autem, ijs videlicet, mak qui plurimi cum Domino resurrexerunt, multaenim, , me inquit , corpora Sanctorum, qui dormierant , cum Matth. 27. dit ad infernum solus, regressus est cum multitudiim pe ne, & septum illud æternum rupit, & medium pariehold, and Protestants deny, a place where soules Del were, and whence there is delivery and redemption, and not everduring Torment, and desperation, of the reprobate, and damned in their hell, and toh place of eternall punishmet, of which there is no end or freedome to be had, or hoped for . And therefore

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The Apostolike Indement

a place from whence a Ransome will make de el liuery, and there is no merit or deserving after the

life, as our Protestants most freely graunt.

This freedome of soules from that place of pu nishment, purgatory, or howfoeuer wee shall name it, is principally to be procured, and effected, by the facrifices, prayers, almes and other meritorion deeds, and workes of holy Christians still living deeds, and workes of holy Christians still living Ignatius hath before remembred. And other Aport Stolike writers of this age, as Saince Denis the A pa reopagite, and Saince Clement Schollers of the two greate Apostles Sainct Peter and Sainct Paul, to bor cited with others in this particular question in the proper place thereof, beinge of the same religion is all points with Sainct Ignatius, & the holy Churd in of Christ, doe as plainely expresse, and deliuers of the constant custome practise, and doctrine of, the in time, to offer facrifice, pray, and doe other hol san works, for faithfull people departed out of the life, as any learned writer of the present Roma vi Church doth in these dayes. And Sainct Ignatic Ch with much honor remembreth them, especially s ne Clement Scholler to Saince Peter and Paul an in Pope of Rome Papa beatifimus Clemens Petrit vo Pauli Auditor, and testifieth, that he lived in perpersos tuall chastiry, in castitate exegu banc vitam. Wing the he affirmeth of other Apolto ke Preists and Bi bin shops of that age Sain a Timothy Sain a Titus Lan Euodius his predecessor at Antioche, & of himsel win the Latine or Greeke Church, Antioche beinget pin. cheifest, and where the name of Christians for De began, were maried, but continually lived a dura

Epistol, ad Mar. Cassob.

Epist. ad Philadelph.

Betweene Catholikes and Protestants. e de their life time in chastity, in castitate exegerunt hance rthi witam.

And therefore they were honored in those dayes, of pu and the holy Maydens which had professed virginam pity, were compared to the Preists in this point by the of perfection, and for it honored as they were. rion Las quain virginitate degunt in pretio habere, velut Epistol ingit christi Sacerdotes. It is mainifest, their were Colass edges or Nunneries of such vowed and professed Apo rirgins and Nonnes then. Saluto Collegium virgi- Epistol. ad Philippen. he houm. And they lived in perpetuall virginity. Saluto Epistol. ad etw as quain perpetua degunt virginitate. They were Smyro. nth si quis potest in castitate permanere, ad honorem carms Polycarp.
oni lominica, sine sactantia permanear: si dipsum statuatur
ourd ine Episcopo corruptum est. And of this profession &
erfo consecration of virgins, he further putteth them,
Epistol. 2d hol ant, cui seipsas consecrarunt.

of the And he proueth, That it is in the power and free ome will of man, to doe these, and all holy duties in a nation Christian life, by the grace of Christ, and noe man lly necessitated to sinne, heaven and hell good and bad l an inthefree will and election of man. Decet non modo Magnef. tri vocari Christianos, sed esse, nec enim dici, sed esse, beaperpe sos facit. Observations proponitur vita, mors inobedien-This via, & singuli, qui boc antilludelegerunt, meins quod d Bi mucnerint locum abituri funt, fugiamus mortem, & elisus! gamus vitam. In hominibus enim geminas notas inue-nfel viri dico, & hancesse veri numismatis, illam vero adste viterimi. Pius homo numisma est à Dec excusum : im-get sius ementitum, adulterinum, & illegitimum, non à s fir Deo, sed à diabolo effectum. Non quod velim dicere ed a duas effe hominis naturas, sed vnum effe hominem, qui

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Epistol. ad

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Epift. ad E Pholios.

The Apostolike Indement

sam Dei, sam diabolistt. Si quis pietati studet, Dei bon eft; fi impiè agat, diaboli eft: non id factus per natura fed ansmi debifrium. He proueth that concupifceno without confent, condemneth not nor is finne protestants hold. Cum nullain vobis sit conscupiscen sia, que vos inquinet, & supplieium adferat, secundu Deum vinite. Non vos ladet aliqua diabolica cogitati five Paulus perfectam babueritis in Christin, & fiden & charitatem. He hath before in one place spoke of foure Sacraments; Baptisme, the Sacramente Christs blessed body and blood, Orders, and Con firmation, by al expositors: Baptizant, Sacrificant Eligunt, manus imponent. He hath afferibed iustifi cation vnto pennance, and so allowed it in that do gree, and although he hath so dignified the virgi nall life, and saith it is better prastantius, xpeifion then wedlocke, he giveth fo much honor vnt Marriage, that it was not to be performed without the Bishops affent and allowance. Decer verd w & ducentes vxores, & nubentes, cum Episcopi arbi trio coningantur, vi nuptie inxta Domini praceptun

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Epift, ad Po-

lycarpum.

Epift. ad Phi-

ladelph.

Epistol, ad

Heron.

fint, non autem ad concupifcentiam.

Our protestants generally and absolutely deny these holy Christian doctrines, and practises, to be contained in Scriptures, or to be proued by them Therefore they must needs yeeld that that primatiue and Apostolike Church by so greate and liuing-then witnesse, held and professed them by tradition, and certaineit is, that many bookes of Scrip ture were neither generally receased, nor written when the things were so generally vsed, and professed, not onely in the commaundinge Greeke Church of Antioch, where Sain & Peter, S. Paul, S. Euodius and Saince Ignatius professed, and pra-Ctized

Berweene Catholikes and Protestants. dized them: Pauli & Petri fuiftis difeipuli, ne perda- Epift, ad Aness depofitum Mementote Enody beatifimi Paftoris ve- tiochen. fire qui primus vobis ordinarus est ab Apostolis Antifer. Where the disciples were first called Christias, when Sainet Peter and Sainet Paulcame thither, Epift. ad Maand there founded the Church: Antiochie primum gnefian. difeipuli appellati funt Christiam cum Perrus & Paulus fundarent Ecclefram : But in all the renowned Churches before remembred, and in all the whole Christian world, at that time, by the preachinge and tradition of the holy Apostles, as the same Apo-Stolike man thus witnesseth : Scribo ad vos, monco- Epist. ad Phique ve una pradicatione, una Eucharistia vtamini. ladelph. Vna enim est caro Domini nostri lesu Christi, vnus illins sanguis, qui pro nobis effusus est, comus item panis omnibus confractus, & vnus calix qui omnibus tributus oft : winn ale are omni Ecclefia, & cons Epifcopus cum presbyterorum collegio, & diaconis. Quandoquidem est vinus oftingenitus Deus & Pater, & vinus vinigenitus Filius Deus, verbum & bomo, vins Paracletus Spiritus veritaris, & rona praducatio & fides ona, & ronum baptisma, Orona Ecclefia, quam fuis sudoribus & laboribus fundarunt Sancti Apostoli à simbus terra ro [que ad fines, in Sanguine Christi. Vos itaque oportet vi populum peculiarem, & gentem fanctam omma perficere concordibus animis in Christo. And directly Epistol ad concludeth, that who focuer shall reach otherwise, then the Traditions of the Church be, heis to be accompted a wolfeamonge sheepe, though he be otherwise, a man of credit, fasteth, liveth chastely, doth miracles, and prophecieth: Quicumque dixerit quippiam prater ea qua constituta sunt, maga ra dia-Teravueva, tamet fi fide dienus fit, quamuis figna edat, quamuis prophetet, pro lupo illum babeas qui sub ouras pelle

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pelle exitium pellemque adjert ombus. Weemay add vinto these greatest solemnities, and festivall days of the Cristians, receased in the Church in the time by tradition, and not Scripture, and by the same authority of tradition without Scripture, the feasts & highest festivities of the Iewes even those which were solemnely set downe and commande in Scripture to be religiously observed, quite enacuated and veterly rejected.

The Sabbath which is now our faterday, w

with greate ceremony and folemnity delivered in

Scripture to be kept every weeke, and that which wet call fonday was commaunded to be a working day. Yet all Christians in this time, by tradition di celebrate that old working day next after the old Sabbath, for our Lords day, confecrated to Christ refurrection as the cheifest of all dayes. Post Sabba tum omnis Christs amator Dominicum celebret diem, re Surrections consecratam Dominica, Reginam & prin cipem omnium dierum, in qua, & vitanoftra exorta eff & per Christum mors denicta : as all Christians nov alfo doe. The feaft of Easter was also changed, with other solemnities, and they were accompted as curfed perfecutors of Christ, and his Apostles which observed otherwise, or kept any festivity of the leves, although before commaunded in Scriptures. Si qui cum Indeia velebrat Pafcha, aut Symboli festinitatis corum recipit, particeps est corum, qui Dominum occiderunt, & Apostolos eins. He proueth plaine ly, that both the principall feasts and fasts also the Church, as Lent and others were then in vie, by this authority of Tradition : Festivitates ne debone fetis, quadragesimale iciunium ne Spernatis, contint enim imit ationem conner fationis Dominica. Poft Passio-

Epistol. ad Philippen.

Epift. ad Phi-

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Betweene Carbolikes and Protestants. 45 his Obriffication Signis Dominican diensicionarie, his Obrifficaterfestorest. He often there remembreth the perpetual singinity of the Blessed Virgin Mary : Marie Virginitas & admisandue illepartus: Kirgingm elle que pair. The forme and manner of offering the holy Sacrifice of Christs body and blood, of confecrating Bishops, Preifts, and other Clergy men, of ministringe so many Sacraments, as he beth remembred, the publike Church fernice, to which he bindeth all, the order of receasing pepitents, the cultome and limitation of their vied falts, and whatfocuer almost appertaining to the holy we and exercise of Christian Religion in that Apollolike age, was knowne, and practized by this bleffed disciple and all Apostolike men which was delinered and vied onely by tradition, and so defcended to later ages and posterities, no Scripture prescribing Christians, any such requisite instruction, in to necessary and essentiall parts of Religion as the true practife and professionthereof, to which all true Christians under paine, and daunger of everlasting damnation were bound. The sure

And as Saince Ignatius, fo also testine the other boly and Apostolike writers of this age as I shall most clearely proue and cite them in every particular arricle, questioned by these Teachers. For this present it will be more then needfull to remember what they write hereof in generall termes. Sainst Denis the Accopagite converted by Sainct Paul the Apolle, writinge of Christian necessary doctrines, faith plainely that the Apostles delivered fore of them by tradition onely without writinge, asthey did fome by writinge: partim feriptis partim

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reopag. I. Ec- nobis tradiderant. And proueth that in this Apollo elef. Hierare. like time the Christia my Reries were neither com municated by writing not word for their greaters nerence, burto holy and perfect Christians. Ville Sancta Sanctorum enunties ; fed remercherisea parim O que occulei Dei funt; coentriene mentis Canimin honore babebis de pretto : itatamen et ed & minus per fectis non tradas, & cum ys folis; qui Santti erunt; en Sanctaillastratione, pro factarum rerum dignitute com munices. And fetteth downe expressely. That the Apostolike Church then did not permit Carechy mens, Energumens, or penitents to be prefentat th the holy milteries. Catechumenos; & Energumeno quique in panisentia funt, Sancha Hiererbia mos pan fur quidem andire facram pfalmorum modulationer dininanque facrarum Seripturarum recitationem! facra autem opera qua deinceps fequantur, atque mifte ria Spectanda, non cos connocat, Sed perfectos oculo corum qui digni funt. And teftifieth what giest care the Christians then had, to conceale their ciwhich all tens Christians ander paine, an elinornar

Cap. 5.

Cap.

Dionyf. fupr. S. Diony f. I. de divio. nomin. cap.3-Clem.Rom. ep. 1.2.3 4.5. I Recog. I.co.

Chrif.hom.

Mitte Apost.

Saince Timothy allo, as this holy writer proucth, was of this opinion and practife. S. Hierotheus allo Tuter to Sama Denis did Write abooked Christian's holy traditions. Hierotheus clarifimus praceptor Hoster elementa Pheologica magnacimi hink collegerit. And this before S. Denis Write. 1919 2111

The Apoltolike Traditions collected together, and committed to writinge by Sainet Clement 49.in Matth. Successore Sainet Peterat Rome, as both Hehim-Eufeb.histor. felfe, with other auncient and approved Withou, Eccl. Cedren. Greeke and Latine and generall councels wienells, Callift, hift.I, are to many that a short volume contamout them

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Betweene Catholikes and Protestants. ot, yet in all things condemne Protestant Reliio, not approuing it in any one Article, wherein it ifferreth from Catholiks and the doctrine of th resent Roman Church, as will be made euident Luc. Freculp. n the particular articles hereafter, manifestly nowne and confessed by Rushinus his translation nd testimony, to have bene then, and from the be- in Trullo. inninge contained in his workes, and aggreable Rufan.praf. oth with the Apostolike doctrine of this age, and & translat. other confessed vnspotted times after, as in the burth hundred yeare of Christ, wherein Ruffinus S. Proclus Paued, & the Church of Rome at this time, wherein vec nowline. I will onely in this place exemplifie the publike liturgy, maste, or Church factifice pulished by him vnto the Church of Christ Greeks Episcopus atines, French, and our old brittesh antiquities Methonen.L. k our Protestants theselves confesse. That as Peter t Antioch, S. Marke at Alexandria, Sain& Iohn nd S. Andrew in Afia, So Saince Clement wrote Marcin E. nd published a forme of Maile, and generally all phellide corhurches embraced it : Omne fque viniver fe Ec- pore & lang. lesia obscumque sint, per eam quam Sanctus Cleens conferipfit liturgiam tradiderunt. Inthis fo old, Bucharift. vniuerfall, lo approued, wee finde protection of Manuscript. he Angels, Angelorum tutelas, honor to all Sainces, atriarks, Prophets, Apostles, Martyrs, Confesors Sec. Sanctis, Patriarchis, Prophetis, Iuftis, Apo-nuleripe. Brit. olis, Martyrebus, Confessioribus. Santtorum martyrum emorian columns. Prayer for the faithfull deceased. roys, qui in fide quieucrunt, oremus. The Ecclesiaicall orders which I have before remembred from 1627.p.147. aince Ignatius. That the holy facrifice was offered 125.107.87. or all Servants of God. Offerimus tibi pro omnibus 35. Mat. Park. antiquit, Brit, us à faculo placuerunt tibi. Wee finde virgins, and liuers

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a.Epiphan.in panar. Ruffin. orafin Clem. Bed.in cap. S. Chron-lib. 2. Synod. Sext. per. S. Clement. triarch. Con-Stant. L.de tradit.diving Liturg. Nichol. de vero Chrifti corp.in Euchariff. Christi. Belfar.l. de Sacr. Gallie, antiq. an. D. in S. Clem, Maantiquif. Proteft. Collectio of primate prayers. An.

The Apostolike Todgmene livers in professed chastity. Prowing imbus & castit fernatibus. The factifice of breade & wine made body & blood of Christ Corput Chaiftis Sanguis Ch Sti. Epifcopus det oblatione dicensstorpus Christis & of earth and and mens dicat Amen. Diaconus veneat culicem, & qua Lowerd tradit, dicat. Sanguis Christo, calix wite, & bibens cat Amen. And this very body and blood of Che were receased by the Comunicants, those kept Mudde program in godlinesse, procured remission of their finn percepto pretiofo corpore, corpretiofo fanguine Chr gratius agamus ei, qui dignos nos reddidit percipia Sancta esus mysterea, A rogenaus tot non in Judicin fed in Salutem nobis frant in weilitatem anima, & poris, in cuitodiam pictatis, in remissionem peccator and on without facult. The Preists which Maffe, were adorned with a facrificing veltime S. Procl. figned themselves with the figne of the croffe, S. Hod Li. de fo cameto thealtar. Orans pontifex vina cum Such

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off. cans. Al-tibus; induenfque veftem fplendidam, & ftans ad a bin, lib. dinin. ve, trapheo crucis fe confignans infronte. dellang officie de ce-That the holy traditions could not but be for lebrat. Mista. Egbert Serm the Apostles, from whom Sainct Clement de increment. ceaued them , both Sainct Proclus and other & manif.cath. neffes without exception give vs able restimo fidei. Steph. multi dinini Paftores, qui Apostolis successerunt sa Edul. Sacr. rum ditina liturgia misteriorum rationem explica altar Pafchaf. feriptis mandatam Ecclefia tradiderunt, in quibusp Ratbert .l.de mi & clarifimi funt S. Clemens, fummiillius Apo corpore & Jang Christi. lorum descipulus, & successor, qui sacrosancta illa Mich. Singel. in vit. S. Dion Steria, à fanctis Apostolis fibi revelata in lucem a dit. bardmentereded file Arcopag. E.

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piph Le her. Our old brittish manufcript of the first instit in Andian. & tion of the Ecclefiasticall office especially in Fran phorte cas, and Britaine most concerninge vs enen as our Pr tella Betweene Catholikes and Protestants

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Pr efta

stat Antiquaries intitleit, prima Institutio & varie- Manuscript. a Erclesiastici scruiti, pratipue in Britannia & Gal- Britantiq. de doth alfo affure vs, That S. Trophimus, Saince prima Inftihotinus, and others, disciples of the Apostles, officij. which Antiquaries agree, Sainet Clement fent into ratince and these parts) did vse this Romane forme f Masse, digested by Sainct Clement, and in the rench perfecution it was carried to him againe at come to be perused. Beatus Trophimus Episcopus Arelatensis, & Sanctus Photinus Martyr & Episcopus ngduncifis, discipulus S. Petri Apostoli cursum Reanum in Gally's tradiderunt. Inde postearclatione beati botini Martyris cum quadraginta & octo Martyribus etrust in ergastulum, ad beatum Clementem quartum oci, successorem beati Petri Apostoli deportanerunt. Where it hath the warrant and testimony of the nost glorious Apostolike men and Martyrs in his part of the world. All the formes and Orders f Maffe, ascribed to the Apostles, to Sainct Basil, ainct Chrysostome, and whosoeuer Greeke or latine, conspire and agree with this of Sainct Clenent in all and enery tradition denied by our Proestants, and vsed by him. Saince Denisthe Areoagite, and Sainct Martiall whom with others he ent into Fraunce renowned among the Apostolike riters of this time, have the same and more. I have lready spoken of Sainct Denis, and shall more speially hereafter. Sainct Martiall, who faith he was present at Christs Ascention in heaven: Teftes fu- Martial epist. nus, quia eum ascendere in calum vidimus, He testi- ad Burdegal, ieth that the Priests then ministred life in their Marrial. supri holy facrifice, Sacerdotes Dei omnipotentis vitam tri- cap. 3. buunt in calice & viuo pane. Sacrificium Deo Creatori ffertur in ara. Sacrifice on the Altar. The Altar de-

The Apostolike Indement dicated to God and Sainct Stephen. Dedicatain mine Domini Dei Ifrael & ipfins teftes Stephani. T facrifice was the body and blood of Christ offer by the Masse: cuius (Christ) corpus & Sanguinen witam aternam offerimus, for obtaining life. T fame body of Christ which the Iewes crucified offered in Malle, and for to obtaine eternall life, Christ so ordained and Instituted. Quod Indei inuidiam immolaucrunt, nos caufa falutis noftraini Sanctificata proponimus, scientes boc solo remedio ni vitam prastandam, & mortem effugandam. Hocen ipfe Dominus nofter iußit nos agere in fui commemo tionem. He giueth as much power and reuerence the croffe of Christ, signe, and vsethereof as.S.C ment did, or any learned Catholike now do Cruce Domini semper in mente, in ore, in signo ten Crux enim Domini armatura vestra inuicta contra thanam, galea custodiens caput, lorica protegens pech clypeus tela maligni repellens, gladius iniquitatem angelicas infidias peruerfa potestatis fibi propingu nullo modo Sinens. Hoc folo figno caleftis victoria di est nobis; & per crucem baptisma Des sanctificatum Heteacheth that the Church of Christ shall not fayle: firma Ecclesia Dei & Christi, nec cadere, nec d rumpi poterit Unquam.

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Cap. II.

Cap. 8.

Martial epift. adTolofanos. cap. 8. 9.

He affirmeth, Christ costituted three degrees, in married, widowhood, better, viduitatem in put mio maiori, virginity the third, most excellent, at angelike, tertium excellentem gradum bonestatis in virginitate demonstrate nobis perfectum, or per ome simile angelica dignitati. And that it was then vowe even by such as were espoused, as namely by S. Villeria Virgin and Martyr, spouse of the Kingthe called Stephen by S. Martial his preaching: Vin

Betweene Catholikes and Protestants. Taleria Spon a Regis terrestris, sed melius spon a Reis caleftis, qua per meam pradicationem, virginitatem entis & corporis Deo denouerat, gladio decoliata.

That S. Lazarus whom Christ raised from death, 2 Petr.de Naishop of Marsiles, said Masse in the same manner, 16. cal. Ian.

S. Maximus also, both the French Antiquities, Anton paet.

their sacrifying or massing vestures still reserved 1 cap.19. Guille the Cathedrals Church there, are sufficient testilies. Eisenmonys: in cathedrals Basilica, & caput, & vestes in quipart 5. Mantin Missas telebrabat adhuc hodie conservantur & mon-fast. 1.8. Antorantur. S. Martha Sister of S. Mary Magdalen nin part. r. ce ad many Virgins and Nunnes with her, and S. Petr.de natal. C. ronto 70. Monkes in one place, in an other 300. 1.9 Bed. 8.cal. nou. Ado. o in all other Apostolike Persons in Fraunce ag-Treu.ib.Vo-teeing in the same onely true profession of Reli-later.1.3.16. hristianity before the Scripture of the new Testaoft part written. And yet the Christians here de aied vnto Saincts, and Angels, for the dead, reue-niced the figne of the crosse, & other holy Images, neud sacred Reliks, said, or heard Masse, and pra-dized other Christian rites and duties, which prostants deny to be contained in, or proued by s,t cripture.

Tertullian lyuing and writing as many testifie, and en Protestants, before Pope Eleutherius time, Tertull. I. de and witnessing Britayne had in his dayes receaued prascription. e faith of Christ euen in those parts thereof whe- Magdeburg.

Centur-3.col

cer the Pagan Romans could neuer come, loca 34.c.4.col. .Vi manis inaccessa, speaketh of the traditions before 240.241.
the membred, as both his owne works, Catholiks Succl. subus mend Protestants proue in these words : Tertullianus p.4. Whitg. y's genere de doctrina sua atatis inquit cam consentire pag. 96.

Demochar, !!

Centur. 3.col. def. Respon.

The Apostolike Indgement cum Ecclesijs Apostolicis, camque consensum & cu cordiam communem effe omnin Ecclesiarum in Euro in Asia, & in Africatestatur: That this the doctrin bistime did agree with all Apostolike Churches : tha was the common consent and concordance of all Churches in Europe, in Afia & in Afrike. And thou wee affigne a somewhat later time to Tertullian others doe in the later end of the second age, when he so confidently and generally affign this common consent of all Churches of Britan Fraunce, Spaine Italy all Europe Afia and Afri in these holy Christian doctrines thus impugned Protestants, having therein the consent of all A Stolik Churches, wee must needs say, whether the were receaued, and professed from Scriptures, Traditions, being longe before any generall Co cels kept, by the generall confessed rule of the thers and Protestants before, they must need deliuered by authority of the Apostles : non authoritate Apostolica traditum certissime creditur rst

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And the first receauing of the holy Scripture reac Britayne which wee finde in Antiquities, wasin time of Pope Eleutherius, and from the Churd Rome, the same Catalogue of Scriptures itd vsed and still vseth, as wee finde in the epist that holy Pope to Kinge Lucius : Suscepistis n miseratione divina in Regno Britania legem & fi Christi. Habetis penes vos in Regno vtramque pagin You have there in your Kingdome both testament our Protestants translate it, or, both parts of Scriptun

Eleuth. Pap. epift.ad Lucium Regem Britan. Godwin. Coucrf.of Brit. in epist. Eleuther.StoW. hift.Romans.

## THE THIRD CHAPTER.

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The 7.8.9.10. Articles examined; and wherein they differ from the present Romane Church, condemned by this first Apostolike age.

TAVING thus absolutely, and at large con-I futed and ouerthrowne by the Apostolike ge, the last Article, the erroneous ground of all rotestant Religion, wee may be more breife in he rest, being all at the least generally confuted nd ouerthrowne in their falle foundation, so deroyed. And untill wee come to their 11. Article ntituled: of the Instification of man : It may be que-Consioned, whether any of them doth in common, and ne brobable construction, and meaninge, oppose the eed Roman Church or no. And for the two next, the 7. and 8. Articles, it is most certaine and euident, the item of them being intituled: of the old testament, only ure eacheth, The old Testament is not contrary to the new. sing and the other stiled, of the three Creeds, is in the ard time condition, onely affirming, The three Creedes, Licene Creede, Athanasius Creede, and the Dich is pill mmonly called the Apostles Creede, ought throughly be receased and beleeved. But the reason hereof, thich thus they yeeld: for they may be proued by most agis ertaine warrantes of holy Scripture, is both before pent confuted, & very friuolous, for neither is the Scrip-pent are the compleate Rule of Religion, neither was he Scriptures of the new testament written, when he Apostles delivered their Creede, to the Church, or the Scriptures agreed vpon, vntill after both Re Creedes of the Nicene Councell, and Saince Atha-

The Apostolikes Indoment betweene Athanasius were generally receaued and profess by all Catholiks, as is already made manifest, eur by Protestants themselves as well as other Author of more worthy credit. The next Article is in tuled: of Original or birth sinne. And was expressed concluded by them against the Pelagians, denying originall sinne in man, as they expoud themselve naming the Pelagians, and their herefiethere, wi a confutation of it in their proceedings, holding that Originall sinne in those that be not baptize deserveth Gods wrath and damnation. Yet in the la and concluding words of the Article, their pho offpeach hath perhaps given occasion to some p ritane Nouelists, to thinke they held as these me Caluin and fuch doe, that concupifcence with Artic.g. lupr. affent is finne, The words be: Although there is condemnation for them that beleeve, and are baptize

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Thomas Ro. gers in Arti-

cul. 9. a.c g. Saxon ar,2.20.

Art,art.10. Caluin. lib. 1. Inftit c.g. l.2 €,2. & 3. & alib.1 3. C.3. against D. Bish pa. 112.

hath of it selfe the nature of sinne. A Puritane gloffer vpon this place faith : Com Confes Helu. piscence, euen in the regenerate, is finne. Among fou teene Protestant Confessions he citeth but two his opinion by his owne exposition, And so seam to one by his owne argument of Protestant auth Protest. Engl. rity, he is deceaued. And the Puritan Heluctians fembly ruled by Caluine, holdeth this besides the other errour, Which our English Protestants den in ther next article, that man hath not free will

yet the Apostle doth confesse, that concupiscence & la

Ant Worton that all the primative Fathers, sufficient for the nor purpose, are against him, holding concupiscent are So do our English Puritans also, which hold the mis errour, acknowledge, and it is apparant even bot euc tho

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fell e words of this article before related, that the Enish Protestants doe no otherwise terme cocupisnce finne, then materially as the Apostle doth. hose onely authority they vse in that matter, and or properly and formally, as sinne istruely and right sense vsed, and taken, having liberty and onsent of minde annexed vntoit; otherwise Innts, Ideots, frantike madde men without judgent, and men seepinge, doinge the materiall part things finfull, should also sinne: or if the flesh of selfe, the vegetative or sensitive power abstrahad ing from reason could sinne, creatures onely hang beeing, vegetation, and sense might and should nne, equally, as those that be reasonable: Beasts, shes, fowles, plants, herbes and trees would be oth capable and guilty of sinne,
And our English Protestants in their commu-

is on booke of as greate credit, and approved by as reate authority with them, and their Religion, as

ommelesearticles, acknowledge that the baptized are deade Communion four sinne. And the whole body of sinne is vetterly aboli- Booke Titul.
To bed in them. They promise and vowe to for sake the ministrat, of publike Bapcause will, and all his workes, the carnall desires of the slesh, tisme. And ith and not to followe, and be ledde by them, obediently to Catechisme.

Therefore I dare not fay, that the Parlament der Protestants of England doe, or by their religion ill mould professe, that condemned errour, which holle eth concupiscence without assent to be truely en are both of the Greeke, and Latine Church, doe the expounde the Apostle in the place infinuated in the his Article, to speake of sinne onely materially, & ot properly when he termeth concupiscence by that name,

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This The Apostolike Indement betweene

This is confessed by the professors of thise rour before, and the name of the Fathers are nee leffe, and too many to be cited in a confessed can And wee haue the Catholike doctrine in the point delivered and taught by Apostolike men this age. Sain& Ignatius proueth, that concup cence without affent defileth not: cum nullain vi sit concupiscentia, qua vos inquinet, & suppliciuma ferat, profecto secundum Deum vinitis. And Rab Moses Hadarian proueth the same, for the trueb leeuing Iewes: & quodiam scriptum est: & ad ten Hadar. ad ca. cupiscentia peccati, scilicet, quod est figmentum mal ingiter concupiscens, & affectans, & tu dominabe illius, hoc est, si volueris praualebis aduersus eum. A all the holy writers of this time affirme the fam when they teach, that free will is in man, & sin is not contradicted without it, nor can be, where when it doth not confent. Which cannot possib be in the first motions of concupiscence, by con

> fied before, that concupifcence not confented vnt doth not defile, and so cannot be sinne, prouethal abservationi proponitur vita, morsobedientia & fi guli qui boc aut illud elegerint in eius quod inuenen locum abituri sunt: fugiamus mortem, & cligamus tam, That to sinne or not sinne, to haue life the death, is in the power and will of Christians. As will againe, most plainely that sinne is not without for wir will. Si quis pretati studet, Dei homo eft;, si impiè aga pari diaboli eft : non id factus per naturam, sed animi arb

mon experience, Judgment and agreement of

arisinge both without and against the will and

First Sainct Ignatius who hath so plainely tell

trium. and THE EQUITE YVELLYS YIVOLUTE.

Ignat. epift.

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Ignat. epift.

Rabbi Mof.

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Sainct Clement disciple and Successor to Sainct eter the Apostle speaketh as plainely, or rather nore, both in Sainct Peters and his owne words & pinion and all true beleeuers: liberi sumus arbitry, Clem. Rom. nia liberum est animo, in quam velit partem declinare edicium sum, & quam probauerit, eligere viam, conat enidenter ine fe hominibus arbitry libertatem. And Recognit. 1.3. ffirmeth plainely, that they which should deny ree-will in man, consequently should say that God could not judge and condemne men for any hingetermed finnes: all civill courts, lawes, and ustice should cease, there should be no goodnesse o wickednesse no sinne, no vertue, nor God at all. Quomodo Deus iudicat secundum veritatem vnumnemque pro actibus suis, si agere aliquid in potestate on habuit? Hoc siteneatur, conuulsa sunt omnia; fruracrit studium sectandi meliora: sed & Iudices saculi ustra le gibus prasunt, & puniunt cos qui male agunt: on enim in sua potestate habuerunt ut non peccarent. anaerunt & Iura populorum, que malis actibus pænas atuunt : miseri erunt & qui seruant cum labore iuftiiam: beati verò illi qui in delicij s positi cum luxuria & celere viuentes tyrannidem tenent. Secundum bæc ertel o nec institua erit, nec bonitas, nec vlla virtus, o, vi all vis, nec Deus.Est ergo in potestate uniuscuiusque,quia Lib. 4. d vita, an damonibus ad interitu. And defineth freewill to be an essentiall and unseparable power of ife the soule of man, to yeeld to whatsoeuer acts it An will : Arbitry potestas est sensus anima babens fre virtutem quam possit ad quos velit actus inclinari.

Sain& Denis the Arepagite is plaine of the same opinion, and calleth that which wee commonly

epilt 3.

Dionif. Arcopag. Ecclef. Hierar.cap.2. l.de diu.noin. cap. 4.

The Apostolike Indement betweene terme freewill, electinalibertas, electine liberty, a that man hath such power in himselfe, aureen

Rab. Moses

Hadarf. ad c.

4: Gen. Rab.

Akiba in ca-

pitul patrum.

Philo. I.quod

Deus fit im-

mutabilis.

Rab. Mofes

Fil. Maim. cpistola adu.

Attrologos.

Ioseph. Alb.

fund. tract. I.

c.g. Rab, Iu-

das in capi-

tul.pa. Clem.

Rom. I.3.Re-

cognit. lof.

C.4. Epiph.l. 1.

Tom.I. cont.

hær. c. 16. de

Plutarch. I. I.

Pharifais.

de placitis Philosopho-

rum cap.27.

Clem. Alex.

1.5 stromat.

part. ante fin.

This was the constant and receaued opinion, doctrine both of lewes and gentiles also: forth first, their Rabbines, Rabbi Moses Hadarsa Rabbi Akiba, Philo, Rabbi Moses ben-Maimo Iosephus, Rabbi Iudas with others doe aboundan ly proueit. So doth Sainct Clement reciting then stimony of Simon Magus, professor of the aduen errour, confessing it was the receased doctrine the lewes, though he fingularly denied it. Sim Magus inquit ad Petrum: quoniam Hebrais ista ma dantur, velut recte scientibus Deum, & opinantib quod unusque que in suo arbitrio habeat agere de quibus indicandus est; mibi autem ab illis diferen lib. 13. Antiq. fententia.

Iosephus, Sain& Epiphanius and others prou the same, and put such lewes as held otherwise the number of heretiks. So Plutarch, Clemens A lexandrinus and others proue of the Gentiles tell fying how Heraclitus was fingular among them for the contrary errour, & Plato proued inuincibly the truth of the Christian Catholike doctrine this point, otherwise, God should be cause of sinne which he possibly could not be. Liberum autem arts trium Plato per hac ostendit : virtus autem non part alterius dominio, quam prout unufquifque velhom ranerit, vel despexerit, erit eins particeps. Eins qui ele gerit, culpa non potest in Deum causa conferri : Den

emm nunquam est caufa malorum. Thus generally and confidently the doctrined

free will was receaued and professed in this first age in the same manner as the present Roman Church

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Cath. and Prote. about free will. w doth, approuing and requiring also the necesy of grace, and not excluding it, as the Pelagian retiks first did, some hundreds of yeares after, and t makinge mens actions meritorious, but as they ere affisted by grace. Nibil meritis vestris ascriba- Martial. Epis. rifa , quasi non egentes Dei gratia: quia sine Deo nibil po- ad Tolosan.

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And in this fensethe Protestant Article of freeher ill receaueth this doctrine, & their writers admit uen in these Termes: wee dany not, that it is in the power Wotton deman, to make choyce of life, wee ackowledge, that the tence of impult is in curry ma, that is not saued. Wee say with Au- 68.65 88.90. ma in both in words & meaning that true Religion neither Coucl-def. of ribi miesfree will, either to a good or badd life. As S. Ber- Hooker.p.35. and faith, there is a threefold freedome, from necessity reprom sinne, from misery. The first of nature, the seconde grace, the third of glory. In the first from the bondage rous coaction, the will is free in its owne nature, and bath lei wer over it felfe. That freedome by which the will of A man is named free is the first. And thereof wee dare fay, est but the wicked want not the freedome of will.

Thus they write publish and approve with their em ible authority to be the doctrine and allowed opinion ei of English Protestants in this matter. Our primaine Lue Christian Britans of this first age could neither rh learne of their first Apostles, and Fathers in Christ, nor professe any other doctrine, or opinion in this point: for Sainct Peter being the first founder of ele their Church, and faith, could deliver no other in this matter to them, then he had taught at Anioch, and Rome, and recommended to his two lorious Successors S. Ignatius and S. Clement in those two highest Apostolike Sees.

And Sainct Clement either preached here in Britaine,

Clem.Rom. epift. I.

The Apostolike Indement betweene Britaine, or as he expressely delivereth, by cha given, and committed to him by Sain& Peter, fend learned Bishops into all these westerne pa where Sainct Peter had not ordained fuch before And for Sainct Ioseph of Aramathia and his h company, who made free choyce and election, the loue of Christ, to forsake contry, kindred all temporall goods, and trauayle so many the fands of myles into the end of the knowne wo to liue and dye there, in fuch austerity and & Airy of life as they practized lyuing here, they m of necessity, be professours, as they were renown Examplars in this businesse. And that the Brit then generally that were converted, so profell with the whole Christian world, Tertullian an deniable teacher of this doctrine in many places, eat.de constit. Stifieth ofit, as of others before, that all Apostoli Churches, Europe, Asie, and Afrike agreed the in. And it so continued euer in Britaine in su manner that afterwards Pelagius the heretikes tolled it to much, and was therefore both by B tans and all other Catholiks condemned and tested for an heretike, for so enabling it, without fistance of grace. All writers, Catholike and Pr testants thus agreeing.

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Tertul.l.de amma c 20. 21.1.2. aduerf. Murc.c.5.6.8. Cap. 2.

## THE FOURTH CHAPTER.

The 11. Article, of the Iustification of man, ex mined, and condemned by the Apostolike Fathers of this first age.

HEIR next II. Article is intituled : of their A stification of man: and expressed in these word

Cath, and Prot. about Infification. te are accompted righteous before God, onely for the rit of our Lord, and Saniour lesus Christ, by faith, d not for our owne workes, or deferuings. Wherefore at wee are instified by faith onely, is a most whole some trine, and very full of comfort, as more largely is exfed in the homily of Instification.

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This is the wholearticle, and the doctrine therethat wee are iustified by faith onely, is before ndemned by Sain& Ignatius and the Apostolike S. Ignatius e-Orine of this first age, affirming, that faith is Pistad Ephel hely the beginninge of mans perfection or iustice, d charity doth perfect it, without which a man elleras: hac autem duo quoties in unum cocunt, Dei bo-in inem perficiunt. He foith alleration cocunt, es, way by almes, and faith, and not by faith onely, this article speakes. Eleemonna o June 19 ha ceata. And though a man be otherwise faithfull, Ignat.epist. Buf the Church, he is to be esteemed as a wolfe de mong sheepe. Quicunque dixerit quippiam prater ca ti qua constituta sunt : tametsi side dignus sit, quamus Pu viunat, quauis in virginitate degat, quamuis signa edat, uamuis prophetet, pro lupo illum habeas qui sub ouina elle exitium pestemque adsert ouibus. All menagree, ainct Ignatius was a true beleeuer, yet Writing to Ignat. epift. he Philadelphians, he confesseth he was not there- ad Philadelp. y fure of his faluation, as Protestants say they are, out defired to be perfected by their prayers. In Donino lesu vinctus, needum perfectus sum, sod precatio

vestra ad Deum me perficiet, vtid consequar, ad quod vocatus sum. He professeth that he beleeued in christ, as he ought to doe, yet desired to be instified

by others prayers. Iesus mibi pro Archinisest; que nolle audire, manisesta pernicies est. Illibaium mibi archini, crux eius, o mors, o resurrectio eius, o si horum, per qua cupio sustificari precationibus vestru.

True it is Sainct Ignatius citeth and approue that faying of scripture, Influs ex fide winit, their man liueth by faith, which the Protestants make a ground of their errour, in this question, but he ueth not that prerogative vnto it, which they do either to iustifie onely, or at all, but to be necessa to institution, as all true Catholiks cofesse, & the no man can be iustified without it, neither doth meane the Protestants pretended presumption faith, or fuch as is fingular to any fect, but the con mon faith of the vniuerfall Church of God; in the same place ascribeth iustificatio to constant in goodnesse, doing and suffering for the loue God, and louinge him aboue our felues and other things. Nibili pendo supplicia hac, neque ta facto vitam meam, vt eam plus amem quam Dominu Quare paratum me offero igm, feris, gladys, cruci, du modo Christu videam, Saluatorem & Deum meum,

Epift.ad Tar-

Quare paratum me offero igni, feris, gladijs, cruci, dui modo Christi videam, Saluatorem & Deum meum, a propter me mortuus est, obsero vos ego vinctus Christistate in side; este constantes, quia iustus ex side vinces stote immobiles, quia Dominus babitare facit vincemoris in Domino.

That faith where there is but one preaching

thereof, one Church founded by the Apostlesina the world, where the professours live in one vnity have one altare, one sacrifice: una pradicatio, or na fides, or unum baptisma, or una Ecclesia qua suis sudoribus or laboribus fundarunt Sancti Aposto à finibus terra usque ad fines in sanguine Christi: vo oportet ut populum peculiarem or gentem Sanctam, om

Epist. ad Philadelph. iap

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Cath. and Prot. about Instification. iaperficere concordibus animis in Christo. V naest caro omini nostri Iefu Christi, vnusillius fanguis, vnum tare omni Ecclesia. And yet the true vniuersall, and atholike faith which all Protestants and pattiplar fectaries doe want, though it is so necessary faluation, that no King, Prince, Prelate, Potenre or whosoeuer can be justified and saued withutic, yet of it selfe, without hope, charity, and loue God and our neighbour, which bringeth all ood vnto vs, and the keeping of Gods commaunments, such faith, neithersaueth, noriustifieth. emo erret, nist crediderit Iesum Christum in carne nuer satum, & crucem illius confessus fuerit, & pas- Epistol. ad nem & Sanguinem quem effudit pro mundi salute, Smyrnen, n assequetur vitam aternam, sine Rex fuerit, sine Sardos, fine princeps, fine prinatus homo, fine Dominus, e sernus, fine vir, fine fæmina. Qui capit, capiat, qui dit, audiat. Locus, dignit as, diviti a nemmem efferant, pobilitas & paupertas neminem deyciant. Totum mque & pracipuum, est fides in Deum, & spes in riftum, & fruitio corum qua expectamus bonorum critas in Deum & proximum. Diliges enim Domim Deum tuum extoto corde tuo, & proximum tuum ut teipsum. Et Dominus inquit: hac est vita aterna, cognoscant te Solum verum Deum, & quem misifti fum Christum. Et mandatum nouum do vobis, vt diatis vos mutuo. Inhis duobus mandatis pendet tota & Prophet a. Sainct Clement teacheth the same ctrine, assuring vs, that Christ was so farre from ching, that man is to be instified onely by faith, helawe of the ghospell, that he tyeth vs to more ia lawes, and commaundements then under the re of Moyses. Quitune bomicidium interdixit, nunc am iram tenere concitatam: qui tune adulterium,

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The Apostolike Ludgment betweene

Clem.Rom.l. nune pranam quoque capiditatem: legem naturalem 6.constit. A- suftulit, sed confirmante. Qui dixit diliges proxim post. cap. 23. tuum, idem in Enangelio ait renouandi gratia; man tum nonum do vobis, vi diligatis innicem. Andi ching the way and meanes, how wee should made friends with God, and so be instified, he leth vs, that this friendship is to be procured by uing well, and obaying his will, which is the la Clem. Romal. all living men. vt tendamus ad amicitsam Condit amicitia autem efficitur bene vinendo, & vola eius obediendo, que voluntas omnium viuentium

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S. Martial.ep. ad Tolofan. cap. 17.

The like hath Sainet Martiall, veterly cond ning all fuch prefumption as is in the preten Protestantiustifying faith, teaching, and direct to obay the will of God, inholy words, and workes. Vobis eft teftis fentator remum & cordin eius obedientia nibil arroganter, nibil superbe, nibi mere præfumere, fed tanquam pufillus grex Der lunt atemeius adimplere studete, in verbis Sanchi operibus honis. Where wee euidently see that will of God is not fulfilled, nor inflice wrough onely faith, but holy speaking, and doing g

Dionyl. Areo. Eccl. Hierar. cap. 12.

Sain& Denis the Areopagite faith, that knew well, and therein agreed with the di Scriptures, that every one was to be rewarded cording to his worthinesse, or deserving. Prob scriptis dininis assentiens, vnumquemque pran accepturum pro dignitate. And addeth, that ever shop or learned Preist being the Interpretor nine things, doth learne from holy Scriptures, euerlasting life and happenesse is with most measure given vnto men according to their de the

Cath. and Prot. about Instification. ings, and merits. Dininus Antiftes, interpres diniorum indiciorum, didicit à scriptis qua divinitàs prolita sunt, clarissimam divinamque vitam pro dienitate mericos, inftifsmis lancibus tribui.

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Sainct Polycarpe in his Epistle, which Sainct Irenaus 1 3. c. reneus, Eusebius, and others cite and approue, doth hist. c 36. Poistinguish faith and iustice, in Christians, and lycarp epist. heweth that holy men that are faued, obtayned ad Philipp. lory, by fuch distinct iustice and sufferings for Christ. Hi omnes qui non in vacuum cucurrerunt, sedin de & institia, & ad debitum sibi locum cum Domino, ni & compassi sunt, abserunt. And this glory was ue vnto them, for such instice, and sufferings.

Saince Iustine in his publike Apologie, for all Iustin Apot. Christians to the Emperour, protesteth, that all fianis ad And ood Christians euer from the beginning so held, ton. Pium ued and practised, that men were punished or re- Imper. post varded, according to the worth and dignity of their med. eeds, and the Prophets before the Apostles so aught. Hoc etiam explicamus, nos supplicia & pænas, that stque pramia pro dignitate actionum redditum iri, à ight Prophetes didicisse, idque vere enuntiamus.

That this article of Catholike Religion was proessed and practiezed here also, it is euident, being that he vniuerfall doctrine and profession of the whole that this Kingdome being so remote a nation rom Hierusalem, Rome, Antioch, and other cheise blaces, where Christian Religion then most florimer shed, and those glories of the world whose authomics I have cited, and such others as then florished, must needs recease their faith from them, and hence, and be of the same minde and opinion with hem herein ir de them herein.

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The Apostolike Indement Berweene 66

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Speed Theater of greate Britaine li.6. Pantal.de vir. man. Antiquitat, Glaft. tabulis affir. Guliel. Makn. I.de antiq. Cupgr.in S. losephArom.

And to examplifie onely in particular in the which our Protestant antiquaries confesse to he beene Christians of or in this nation in this a Saince Beatus a noble Britan, Saince Ioseph of romathia who buried Christ, and his holy com nions, which conversed with the Apostles, and Apostolike Doctors remembred they thought faith onely to be it by which men were inftiff Illuftrib. Ger- as these Protestants hold, but lived in most strick penitentiall life, all their dayes, in watchings, stings and prayers, so seruing God, the bles Virgin Mary, with other Saincts, and Angels. I gilys Iciunys & orationibus vacantes, Deo & Bu can. Glaston. Virgini denota exhibentes obsequia. Their reueren which they vied to the holy reliks, which the brought with them, spoken of before, and to t crosse and other Christian Images, ther building chappell in honour of the bleffed Virgin Mary, the admonishment of S. Gabriell the Archange Archangeli Gabrielis admonitu, their poore, chal and obedient religious life, foresaking all, en their wines, Sainet Ioseph bringing his wife in Britaine as thefe antiquities fay, and leaving h and all wordly comforts for the love of Chil proue sufficiently vnto vs, they were not of a Protestant profession, that onely faith did iustiff and that there was no Iustice, merit, or rewards and for good workes, holyneffe and perfection lyuinge well.

## THE V. CHAPTE

The 12. Article examined, and in what soeuer differing from the present Romane Church; condemned by the Apostolike age. So of the 13. and 14. Articles.

No by this, their next article also is plainely Confuted: the title thereof is: of good workes and the whole article as followeth: Albeit that good works, which are the fruites of faith, and follow after instification, cannot put away our sinnes, and endure the fenerity of Gods Indement : yet are they pleafing & acceptable to God in Christ, and doe springe out necessarily of a true and lively faith, in fo much that by them a inely faith may be as evidently knowne, as a tree difterned by the fruite. For it is enidently proued before, that good workes done in grace, doe iustifie, by the common doctrine and practife of this Apo-Roliketime, or else man could not possibly beiufified at all, but not with standing the incarnation, abours, and passion of Christ, man should still be without iustification and remaine in finne, and vnlustice: for all haue agreed, that faith alone or onely, doth not iustifie: then if wee take iustificatio away from our holy Christian Sacraments, which be good workes, and from all other good workes, as this article doth, and the other before like wifedid, Christians have no meanes to be justified, either by good workes, or without good workes.

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And besides that which is faid already, in this cion. apud Sa matter, and reason conuinceth so, Sainet Peter the Recog. & l.z. Apostlein his publike fermon, and Sainet Clement Recognic

Petrus con-

The Apost . Ludgment Berweene Cath. the Register and publisher thereof, doe prou it in his manner: confertur meritum homini m bonis geftis ; fed fi ita gerantur, ficut Deus inbet. Den autem iußit omnem colentem se, baptismo consignan And otherwise a man cannot be saued, neither in Stiffed, for the iust shall be faued: it a peruenire potent and salutem: aliter verò impossibile est. Sic enim nobi cum Sacramento, verus Propheta testatus est dicen Amen dico vobis, nisi quis denud renatus suerit ex qua, non introibit in regnacalorum. Est in aquis if misericordia vis quadam, qua ex initio ferebatur sup eos, & agnoscit cos, qui baptizant ur sub appellation triplicis Sacramenti, & eripuit eos de supplicys futur quasi donum quoddam offerens Deo, animas per bapa mum consecratas. Confugite ad aquas istas, sola su enim que possint vim futurt ignis extinguere Bapi mus per omma necessarius est: Iniusto, vt peccatorum gessit in ignorantia remissio concedatur. Cum regenen tus fueris per aquam, ex operibus bonis ostende tein militudinem eius qui te genuit patris. Agnouisti em Deum, honora patrem: honor autem eins est, ve stav was, ficut spfe wult. Vult autemita winere wt home dium, adulterium ne scias: odium, auaritiam sugias: in Superbiam, iactantiam respuas, & execreris, inuidu cateraque his similia, penitus à te ducas aliena. Est sa propria quadam nostra religionis observantia, quan tam imponitur hominibus, quam proprie ab unoque Deum colente causa puritatis expetitur. Where w finderhat man is instified by facramentall & oth good workes, keeping Gods comaundemts, and ding all mortall finne, and embracing vertue, a this obligation is imposed upon all Christians, a by them to be effected, and performed, and without fuch perfermance they are not iustified.

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And Prot. about good works and merit.

And Christ will give to every one according as Clem. I. 6. they have deserved or merited. Mortnos eft excitatin- conft. Apost. rus, mundo finem impositurus, & vnicuique pro meritis c. 30. tributurus.

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Sainct Denisthe Areopagite, besides that which he hath testified before, proueth the different degrees of glory in heaven, some more glorious then others, as the Scriptures are plentifull in the fame, because the good workes and merits of some, in this life are greater and morethen others. Oftendit Dionyfius Athis life are greater and moretnen others. Oftenan reop. Eccles. quas bic vitam propriam direxerunt: puta, fi deiformem quis hic & Santtissimam egerit vitam, quantum viro posibile eft Deum imitari, dinina in seculo futuro, & beata donabitur requic : Sin autem summailla deifornis wita inferiorem egerit, sactam tamen, conformia & iste recipient sacra pramia. And by this their 14. Article intituled: of workes of supercrogation, is also confuted; their next and 13. Article stiled, of workes before Iustification, being rather a question in naturall or morall Philosophy, then Theologicall, and to be handled in Christian Religion, and so more fit to be omitted then handled in this treatife of religious Controuersies, though it be not wholy sounde in Philosophicall proceedings, That the 14. Article is already condemned, will be plaine by the recitall of it in these words: voluntarie workes, besides over and about Gods commaundement, which they call workes of supererogation, cannot be taught without arrogancy, & impiety.

This is euidently contradicted and condemned by Sainct Denis, Sainct Clement, and Sainct Ignatius before, prouinge different degrees of glory in heaven, answearing the diversiries of mens merits

The Apost . Indement Betweene Cath. 70 on earth, affuring, that they which have not live in fuch perfection as others have, and they all might have done, yet keeping the precepts, an doing things commaunded shall be faued, and are instified, though they have not wrought sud workes of counfaile onely and perfection, as man more holy have done, and therefore are rewards with greater joyes and honour, as both the Scrip tures & Apostolike Fathers of this age are plainer many places, And the pretended reason which the onely yeeld in this article in maintenance of the errour, is both ridiculous, and hereticall, being this for by them men doe declare, that they not onely rende unto God as much as they are bound to doe, but that the doe more for his fake, then of bound duty is required whereas Christ faith plainely, when you have done that are commanded to you, fay, wee be unprofital Ceruants.

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This first is ridiculous, and proueth nothings the question of workes of perfection, not com maunded, and their eminent and fingular rewar but onely of the commaundements, and thingso duty, which Catholiks fay (more then Protestant ordinarily doe) are to be done and performed vnde paine of eternall damnation. It contradicteth the owne doctrine, which viually graunteth there are both precepts, and counsailes in Scripture, as o voluntary pouerty, chaftity, obedience and fud others, which no feet of Protestants performeth and yet they speake much of their Iustification of righteousnessein this life, and saluation after. That it is hereticall and condemned the old Apostolia heretiks, some Pelagians and others, and their condemnation for it, will witnesse from the beginning

And Prot. about good works and merit. sboth Sain& Ireneus, Sain& Epiphanius, Sain& Epiphheref ugustine with such renowned writers and our 61. Augustin. rotestants themselves doe proue. Apostoli affirma- heres, 40. abant non posse saluari eos, qui non vincrent in cali-

atu, ac paupertate more Apostolorum.

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The beretiks called Apostoliks did affirme that those shich lived not unmarried and in poverty after the nanner of the Apostles, could not be faned. The Eucra- Ireneus. I.z.c. tæ Schollers to Tatianus were drowned in the 10 Epiph.l.r. ke heresie: docuerunt omnes Christianos debere à nupis abstincre, & calibes vincre, & sic continentiam 46.vlt. volebant effe pracepti & non confily. Hierax and his Epiphan. 1. 2. Hieracitæ maintained the like, excluding all mar- Tom. 2.hzr. ied Christians from the Kingdome of heaven, cap 67. cont. Non admittit nuptias, concessim est ait, in veteritestanento, nuptias contrabere, verum à Christiaduentu, on amplius nuptias admitts, neque posseipsos possidere egnum calorum. Some of the Pelagians also held, hat no man could be faued, except he fold all he ad, and gaue it to the poore : neminem falunm effe August, epist. osse, misi omnia venderet & daret pauperibus, quasi 89. onconsilium, sed praceptum hoc eset. As if this were not a counsaile, but a commaundement. Which the Protestants thus also plainely confesse: in these Couel. def. of points all have not holden the same opinions; some thought the counsailes to be of the same necessity with precepts: as those heretiks called Apostolici. Thus with publike approbation, And yet this article in the reasonit would make, falleth into the same heresie, plainely affirming that whatfocuer worke of piety or perfectionis, or may be wrought, or done in this life, virginity, chastity, voluntary pouerty, obedience, or what such soeuer, none excepted, in this their doctrinal decree, all men are bounde to doe;

Tom. 3. har. in Tatian. c.

Hook, p. 52.

Charling

The Apost. Indement Betweene Cath. 74 they be bound in duty, they are commaunded. And for married men or women, none that be rich, no that be in authority, and rule spirituall, or temp rall, Kinge, Prince, Prelate or wholoener, i liue not in virginity, and chastity, forsake not for Christs sake, and followe him, as the Apoll and fuch did, or live not in professed obedien which no Protestants doe, or euer did, can possib be faued by the expresse conclusion of this artic leauing no place or hope of faluation for any of the religion, which hath vtterly to their power aba doned all fuch holy estates and conditions of per ction. When Christ himselfe and his Apostles, a the Apostolike writers of this age have taught otherwise, that the keepinge of the commaund ments is sufficient to bringe men to saluation, a there be other perfections of counsaill, and not ceffity, bringing greater glory, and reward Matth. c. 19. heaven. Si visad vitam ingredi ferna mandata. A illi le sus, si vis perfectus este, vade, vende omnia que habes, & da pauperibus, & habebis the faurum in con

z. Cor.cap. 7. & veni sequere me. De virginibus praceptum Domi non habeo, confilium autem do. Qui matrimonio sun Matth 19. virginem fuam, bene facit, & qui non iungit meliusse cit. Sut cunuchi qui seipsos castrauerunt propter regnu calorum, qui potest capere capiat

Philippen.cp. ad Philadelp. epift.ad Smy. epift. ad Polycarp. Dion Arcop supr. Ignatius ep. ad Heron.

That there holy estates of perfection besidest Ignat.epift.ad keepinge of the commaundements, were profelled exercised and honored in this age, I have proved by fore, by the Apostolike writers then, Sain& Igm tius, Sainct Denis, and others. And in his epistlet Saince Hero these holy virgins are stiled the pre tions lewels of honor unto Christ. Virgines ferua v pretiofa Christi monilia. Sainct Iames in his liturg

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And Prot. about good works and merit. aketh honorable mention of the livers in mona- Dionyfius Aeries in fuch condition. Progs qui in virginitate & reop. Eccl. fitate in monasterijs degunt ; Dominum oremus. S. Hierarc.c, 6. ionifius giveth vnto them the greatest titles of mour perfection & holinesse, which this life can me, and next to God himselfe. Ordo monachorum exactissimam perfectionem dinina ratione subuchir.V nde sancti patres nostri dininis eos appellationibus nt prosecuti, partim Therapentas, id est, cultores à cero Dei famulatu, atque cultu: partim monachos, ab dinidua & singulari vita appellantes, vi qua illos ntis divisibilium complicationibus in divinam & co gratam monadem perfectionemque promoueat. The der of monkes by a druine manner is exalted to the most act perfection. Whereupon our boly predece sfors called em by distine names, partly Therapents, that is worippers, for their sincere seruinge and worshippinge of d, partly also naming the monkes for their individuall d fingular life, exalting them to an heavenly perfeon and acceptable unto God.

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Antiquaries recken Sainct John Baptift, greater en whome by the testimony of Christ himselfe ebest witnesse, no man was who was onely man, er natos mulicrumnen surrexit maior Ioanne Bapa, his chastity, contempt of the world, pouerty, dausterity of life was a profession, lesson, and pame of this perfection. Wee may recken such both Scriptures, and histories, all the Apostles, which the love of Christ forsook all, and followed m in holy chastity, paines, pennance and austeyoflife, so longe as they lived. And this was not gular and peculiar vnto them, but a thinge aloff common to very many Christians besides the postles, and properly named disciples, selling their

A&. c. 2.

Philol. de vita contempl. Hieron, I.de Script. Eccl. in Marco Euangel. Clem. l. I. recogn.& in ep. ni. Vrban. Papa ep. decret. Robert. Barnes.in vit. Pontif. Rom. in Vrban, I. Ignat. Epistol. ad Philadelp.

possessions and giving away their wealth, & Rid of this world, to ferue God in more perfection, to be made rich in heaven, and were honored me for so doing, as the holy Scriptures and the m worthy writers proue. So at Hierusalem: omnes eredebant, habebant omnia communia. Poffessione Substantias vendebant, & dividebant illa omnib prout euique opus erat. Habentes gratiam ad omnem bem. Soat Alexandria vnder Sainct Marke, as Ph then living & feeing it, Sain& Hierome and oth Witnesse. Philo discrtissimus Ind corum, widens. lexandria primam Ecclefiam adhuc Indaizantem, qu in laudem gentis sua librum super corum connersan Scripsit. Et quomodo Lucas narrat Icrofolyma creden omnia habui fe communia: fic & ille, quod Alexand fub Marco fieri Doctore cernebat, memoria tradidit. prefertim. S. it Was also in the Church of Rome vitill Popel vita commu- banus time, as Sainct Clement and Sainct Vrban write, and after as others proue. And our Protell antiquaries consent, affirming that Pope Vrban concluded and decreed in his time: fundes vitril clesia oblatos, accipiendos ese:pradia debere ese com mia, pronentus vero viritim inter clericos distribu dos effe sussit. S. Ignatius speaking of the home and noblenesse of chastity, and how it was kept cleargy men, exemplifieth in the Church of Rom Antioch, Ephelus, of Creete: and instancethinth Apostolike Bishop, Sainct Timothy, Sainct Tim Saince Euodius, and Saince Clement, ioyning the thereforein dignity with Iefus the sonne of Na Melchisedech, Heliseus, Ieremias, and Sain& Ih Baptist the most renowned, and greatest Saint V tinam fruar vestra sanctimonia, vt lesu fily No rut Melchifedech, vt Helifat, vt Ieremia vt Bant

The Apost. Indement Betweene Cath.

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And Prot. about good works and merit. unis, wt Timothei, vt Titi, vt Enody, vt Clemenqui in castitate exegerunt bane vitam.

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That this holy chaste and religious conversan was also vsed amonge the Philadelphians to om he thus wrote, is plaine in the first cited ords, vinam fruar veftra fanctimonia, vi le su filip we; comparing them in this point to thole glous Saincts of the old and new testament, among om S. Ihon Chrysostome and S. Hierome stile hon Baptist the most holy, monachorum principem & homil.de prince of monkes. S. Gaius, or Caius called also Ioan. Bapuil. he 20. chapter of the Acts of the Apostles Deris, was a monke, as Saince Denis in his Epiftle him, and others testifie. So was Sainct Demoilusas the same S. Denisis witnesse,

he auncient and renowned monastery monasten nouietense, now named Ebershaime in Gerny as the Antiquities of that contry proue, was Laz.geneal. founded by Sainct Maternus and Sainct Vales fent into those parts by S. Peter the Apostle. likewife was the monastery at Treuers by S.Euarius directed thither by Sainct Peter with the ne Saints. S. Fronto disciple of S. Peteralso lived 1.9. Vincent. l. h. To others religious in a most desart wilderle. S. Amator Scholler to S. Martiall lived in a ke in Fraunce still called by his name. Neither remany holy virgins and chast women wange in this facred state of life in this age rememd in Antiquities and divers of them fet downe Gulielmus Eisengrenius and others, euen our Menolog.

stauncient Martyrologes. Sainct Ignatius hath told vs before that this fad state of perfection was ever professed by the hops admittance and benediction, So hath S,

Chryf. in Mar, homil I. Hier.epil. 22, ad Eustach. Dion, Arcop. ep.ad Gaium. Maxim. in Dion. Grat. dift. 93. Dion. cp. 8. Vuolfg. Austriac. L. T. Annal. Abbal, Ebershaym. Annal Tren. Petr. de Nat. 9. Ant. part. I. Ant. Sup. Tit. Guliel. Eisen.

part 3. Martyrol. Rom. Bed. vfuard. Græc. Ignat, Epist.ad Polycarp. Dion. Arcop. lib, de Escl Hier. c. 6

centenar. I.

Denys:

The Apost. Indgment betweene Cath. Denys: divina fanctio eos confecrante quadam in tione dignata eft, saying the divine decree vi And fetteth downe at large the manner and O Georg. Buch. how they publikly renowned the world, profe rer. Scoticar. perfection, were figned with the figne of the 1.4.6.35.8 1.6 Crosse, their hayre shaued, their cloathes chair c.75. Hollin. hift. of Engl. they communicated. This Kingdome of Bri was now renowned with this holy state of po and Scotl. in fin,com. Hect. ction, and the professours thereof here for the Boeth, hift. cellent piety, and worshippe towards God call Scot. L. 6. Antiq. Glaft. the old language, Culden, Dei cultores, renor Guliel. Malin. worshippers of God, as all Antiquaries euen 1.de antiq.catestants themselves acknowledge, continuing nob. Glaften. from the beginning untill the yeare of Chi Capg. in S. they fay 943. It was first founded and settled Ioseph. & S. by Sainct Ioseph of Aramathia, who buried bleffed Sauiour, and his holy Affociats a in number at Glastenbury, in the 63. year

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Christ.

Their regular obedience is sufficietly testifue all antiquities making S. Ioseph their Supericheife or Abbot, prouing a regular order and pline among them; so doth the manner of the uing in seperated cels, yet often euery day a pointed times assembling together in their properties significant Anachorita primi duodecim primitus has runt, in vetustam tamen Ecclesiam ad divina obse deuotius complendacrebò convenerunt quotidic.

Their continued longe lifethere in solitary eremitical manner, without any woman wit nearethem, leaving noe child or posterity, not but desart and desolate cells with signes of the perfect profession of Christian Religion believed.

and Prot. about good works and merit.

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Their forfaking all they had, riches, contry, nds, and cominge so many thousand myles for love of Christ, into an outward Iland of the rld, and here to finde no other patrimony or porall preferment, then a little out cast Ile er before Inhabited, and having nothing fit for life of man, compassed about with woods, bus, and fennes, Insula syluis, rubis at que paludibus undata, and their Church their greatest riches honour onely builded by their owne labours, of then wands, call vs sufficiently to minde how ate their voluntary pouerty was. And they ich next succeeded them in place, succeeded malfoin the same state and condition of perfeon and contempt of this world by all Antiquities diuers ages.

Our Protestants themselves with common cont of all of them, which they take to be of found Igment, are as they write with publik allowce in these words, of this opinion: There is none of Prot. of Engli found Indement , in our ( Protestant) Church, apud Coucl. ich doth not thinke, that willinge ponerty, humble def. of Hoodience, and true chastity, are things very commen- 50. ble, and bringe with them greate advantage, to the e perfection of a Christian life. By the fe wee doe more, n without thefe wee should. Precepts and counsailes. ane this difference, that the one is of absolute necessity.

peother left conto our free election.

To cast away wholly the things of the world, so precept of necessity, but an adusse of greater perfeon. Hee that obeyeth not a precept, is guilty of descrued nishment: but be that faileth of those counsailes, only Wantith

The Apost. Indement betweene Cath. wanteth without sinne, that measure of perfection. is not a faulte, not to voto, but to votoe and perfor praife. Hethat performes the one, shall have greater; but bee that faileth of the other, (without repetance baue certaine punishmet. Neither is it faid, faith S. gustine, as thou shalt not comstt adultery, thou sha kill; So thou shalt not marrie, for those are exacted are offered. This if it be done, is praised: those of they be done, are punished. For faith S. Hierome, it is but aduise, there is left a freedome, but where is a precept, there is a necessity. Precepts are comm all counsailes to the perfections of some few.

The precept being observed, hath a reward, being ferued apunishmet: But aconfaile or adus fe, not obfe hathno punishment; & being observed bath a great ward, all our Protestant Antiquaries remeber greatest honour, all ofthis nation, which profe germ. Pantal. the holy state of life in this age, making the fir larly renowned on earth and glorious in heauca they testifie of our noble Britan Suctonius bot name & deed called for his extraordinary Sand

Arthur. flowe Beatus, bleffed.

They stile the remembred Eremites of G enbury, the Sainets of that place, and the place their buriall in honour of them and fuch others Scoticar.l.c.c. ried there, Tumulus Sanctorum, the grave of Sa and holy Church yard cameterium San Tumto day. So they testifie of their Successors in that mitage, and order, and in other places event and after the time of Charles the greate Emper one of them Sainct Albinus, or Alcuinus, his tor, Caroli praceptor, a man most renowned in age. And others both for learning and fanctity Arious: multi erant monachi, vetere disciplina non

Theater of great Britaine 1.6 6.9. Beat. Rhen, hift. J.de Vir. Illu-Ar.Stumph.I. 7.de S. Ioan. Leland.in hift. Drayton polcolb. Georg. Buchan. rerum

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And Prot. about good works and merit. tinita literis & pietate insignes, founders of the hoole of Paris in Fraunce, & both with learning ad piety especially euangelicall perfection, maing both Britaine Ireland, Fraunce and Germany nowned. All their writers and allowed publike alenders keepe memory of fuch, for most holy d worthy Saincts. Their perpetuall and vowed tate in such holy perfection, is sufficiently before membred by S. Ignatius, and S. Martial with oers who give confirmation vnto it.

But of all others that divine man S. Denis in bis oke of the ecclefiasticall Hierarchy or holy der of the true Apostolike Church of Christ, aketh of the worthinesse and dignity thereof, one all others, preiftly order excepted, with the emne manner of their profession initiandorum Dion arcop. num excellentior ac fublimior ordo monachorum est l.de Ecclel. da diffinctio , expiatione omni, tota virtute, atque Hirarc. c.6. Elisima suarum operatione mundata, omnisitem antam sibilicet imspicere) sacra operationis spiriliter speculatrix & princeps facta, pontificumque

Summantibus virtutibus tradita.

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This he further delivereth, both by the words he Bishop which professeth him, and vowe of that is professed, with all the significative ceonies in that holy admittance. Stat Sacerdos facrum altare, monasticam imprecationem pfal-, ea finita, Sacerdos ad eum accedens interrogat sum, an renuntiet divisibilibus omnibus, non solum ys, verum imaginibus quoque ac phantasijs. Deinde, mit illi perfectissimam vitam, illud aperte contes, oportere illum medio longe anteccllere. V bi vero faomniaintente promiserit, confignans eum crucis facerdos, tondet, trinas dinina beatitudinis per fo-

The Apost. Indement Betweene Cath. nas inclamas: Exutumq; veste omni, alsa induit, & fanctis ales , qui aftant, viris ipfum falutans, din rum mysteriorum participem efficit. And deliueret particular and religious fignification of enery of those sacred significant ceremonies, to shew perfection of that holy state, their comingen altar, next behinde the Bishop, and Preift, their fection nearest and next vnto them, and about others. Their vowed abrenuntiation of wo things, fignifying, and binding them to that m ation, from which others without offence are Their figning with the croffe, protesting mon tion of all carnall and other not good defires. I Tonfure declareth their most pure life. Their ting of their old, and putting on a new garme a testimony of their passing from the middle of life, though holy, vnto a more perfect. A white vesture in baptisme was the signe of Innocency. Dinifibilium non modo vitarum, Imaginationum quoque abrenuntiatio supreman monachorum philosophiam indicat, dum in scienti ratur viuentium mandatorum. Est enim (vt dix medij ordinis, fed omnibus celfioris Ideirco plurim impune à medio geruntur ordine, monachis omin terdicuntur: quippe qui wnum ipsum ambire deba ad Sacram monadem cogi, it aque ad facerdotalem tum fas est) formari vitam, & vt in plurimis il gruentem. Nullus quippe ex ordinibus reliquisi pinquat magis. At vero crucis santta signacula sam dictum eft, mortificationem omnium simul lium cupiditatum fignat. Porrò ton fura crinium mundissimam indicat, & nulla figura fucatam, ruic nullis fictis coloribus animi deformitatem exoru ipfain scipfa non bumanis venustatibus, sed fing

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and Prot. about good works and merit. us & vnicis ad Dei exactissimam similitudinem proeret. Prioris antem voftis poficio, alterinfque affumpo, migrationem illam à media vita (facra feslicet) ad rfectiorem fignificat: ficut in dinina generatione, prootsonem indicabat a purgata vita ad contemplantem, luminantemque habitum illa veftis candentis immutio. And faith plainely that this profession, and onfectation, giveth them perfecting grace: porfientem eis indulsit gratiam. Which hee doch not eane, in such manner as Sacraments doe ex opere erate, by their owne efficacy from their divine initution, but rather the merit and worthinesse of e estare so professed, and the forfaking of all orldly things for the love and perfect feruing of od, which is the greatest loue wee can shew vnto im in this life, and so perfecteth man towards im, and consequently the grace and love of God man fo duely louing & feruing him is shewed in emeasure, accordingly as is intreated of merit beore, which good works done in grace do carry ich them. As Christ himselfe is best witnesse, Matth. ca 19. hen he saith: Omnis qui reliquerit domum, vel fraes, aut sorores, aut patrem, aut matrem, aut vorem, et filios, aut agros propter nomen meum, centuplum acnet & witam aternam possidebit. Every one which rfaketh boufe, or brethren, or fisters, or father, or moer, or wife or children, or possessions for my name, all recease an hundred fold more; and possessernall ingany of those things for God, They which by s grace, vowe, and performe the foresaking of em all, and all earthly things, for his lone and m, d orne mice, must needs be endued with perfect grace, fing erit, and have reward accordingly. THE

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## THE VI. CHAPTER.

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The 15. 16. 17.18. Articles fo examined and po Somer repugnant to the Roman Church, likewife condemned.

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removed Dei exactificances franticularies in

HE next & 15.in number English Protes Article being intituled : of Christ alone with finne, feemeth by their gloffe vpon it to have be agreed you, to condemne the old herefies of nichces, Catharans, Donatifts, Pelagians, Marcion Adamites, and Carpocratians, revived among the and especially their new sect called the family loue. For to speake in their owne words : s were of opinion, as the Pelagians, and family of that they were so free from sinne, as they needed m len.c 8. Dif- fay, forgine us our trespasses. Which family also cheth, how there be men living, as good, and as hoh ener Christ was. An errour of Christopher wited cheife elder in the saide family: and that he who a familift, is either as perfect as Christ, or els an dewill.

These things cannot be applied to any opin held by Catholiks about the immaculate in centy & freedome of the bleffed Virgin, both in originall and other sinne. And neither this art norany other Protestant confession once nam her, when they treate of this subject, but t plainely speake of the ordinary force and condi of people, especially lyning in these dayes, top vnto vs, that they herein contradicted the nat herefies then raigning among them, as thefet article words be cleare: All wee the reft, alth baptin

Protestant publ.gloffe vpon Articl. is Conc. Miplay tit. 6. Answ to the fam. libera.li. 3. Display. R.

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And Prot. about the bleffed Virgin. bastized, and borne againe in Christ, yet offend in many things, and if wee fay, (as those named heretiks did, and doe) wee have no finne, wee decease our felues and he truth is not in vis. Where they speake plainely of the baptized; and actuall finne, & finnes whereas Catholiks a scribe that purity of our lady, eue from priginall finne, and before any were baptized, or he Sacrament of Baptisme instituted.

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And our English Protestants by their best pub- Engl. Protes ike warrant and authority expressed and set forth stancommus n their communion bookes, doe celebrate the feast Calendar. 8. of her conception as immaculate from all cotagion Decemb. of finne; fo likewise they doe concerning the nainity of Sainct Iohn Baptist keeping and making Iane 24 supra a greate holy day, and the euen falted. Which loge of holy hey could not doe without greate contradictory daies in com. blurdity, except thereby they professed they hold booke confire hat our lady was preserved from original some, by Parlam. k Sainct Ihon fanctified before he was borne into he world. For opinion of either finfull conception r nativity rather requireth greife and forrowe, hen ioye and festivity, which may not be made or finne, which is to be lamented and forrowed or, and farre from being reioyced at, with any gne or shewe of gladnesse, much lesse with celeration of publike festivities and such solemnities.

And in the authenticall decree of their holy ayes, wherethey thus fet downe for holy day the irth day of Sainct Iohn Baptist: The day of the natiity of S. Iohn Baptist, they diverstimes call and deare our lady in their opinion and practife. The effed Virgin. Which they never so singularly iue to any other man, or woman. And euer to be lessed, euer excludeth the misery which is in all

F 2

Ignat. epift.

The Apostolike Ludement betweene finne, no fuch lamentable estate being able to on fift with the least degree of blessednesse. Therefor if any Protestant will oppose against this heri maculate perfection, wee have the Angell fro heauty, testifying shee wasfull of grace and m blessed of all women, gratia plena, benedittainn lieribus before she conceaued Christ. Sainct Ign tius is witnesse, she was a wonder of perfection, often pilgrimage vsed by holy Christianston and honour her when she was yet living. Sum mult a de nutieribus nostres Mariam Iesu videre pientes, & quotidie à nobis ad vos discurrere volen Tet cam contingant, & Thera cius tractent, que Du num lesum aluerunt. Et quadam eius secretiora; cunctentur ip sam Mariam le su. And not findings like vnto her on earth for immunity from all in and fulneffe of perfection, calleth her fingularly lefte prodigium, & facratifimum spectaculum beauenty wonder, and most sacred spectacle.

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That she abounded with all graces full of vertues and grace. That it was the common nion of credible good Christians, that the nat of Angelicall innocency and sanctity was ion to humane rature in her. Notificauere can Matrem Dei omnium gratiarum esse abundantem, gratia facundam. A side dignis narratur, in Maria bumana natura, natura sanctitatis Angelica socia And as she testissed of herselfe, that all generate especially of the good, should call her blessed, tam me dicent omnes generationes, so it was formed in this sirst generation of Christians, and nibus magnificatur. In the Masse ascribed to sanctissima, immediata, gloriosissima, Domina nostra, Mater Dei & so

Missa S.lacobi.

And Prot. about the ble fied Virgin. irgo Maria the most holy, Immaculate. Our most orious lady Mother of God, and euer a Virgin lary. In the Masse of Saince Marke the Euange Missa S. Mars t vsedaunciently in this Kingdome, she is called ci. Manuscr. llof grace, blefled among all women, the excel-Britan ntly most holy vnspotted, our blessed lady, Moer of God, and ever Virgin Mary gratia plena, bedicta in mulieribus, in primis fanctisima, intemera-& benedicta Domina semper nostra Dei genetrix, &

mper Virgo Maria.

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The old tradition of the Church from the time Damafc.orat. her death as Sainct Damascen and others de- 2, de dormier, ex antiqua accepimus traditione. That all the tione Deipapostles wheresoeuer then dispersed were mira- Rom.die 18. loufly affembled together, to worshippe her Augusti. ly body, quod Deum fusceperat corpus adorare. S. Dionil. Arco. mothy, and Sain & Denisthe Areopagite, with ad Doroth hers, besides the Apostles, as he himselfe is a od witnesse, were then present. And by all their dgments, her holy body after three dayes of conuall angelicall musike in the place of her derture, out of this life, was assumpted into heaven, place where her facred body lay, filling their les with an vnspeakeable sweetnesse: eatantum unerunt in quibus fuerat compositum, & ineffabili, exijs proficiscebatur essent odore repleti.

Vee need not appeale any further to our prima-Christians and frends: for Mahomet and his Mahomet. in rkes, and Tartars, our greatest enemies, in their Alcoran, A corantherule of their Religion, doe plainely, to euerlasting shame of such Protestants or others ich maligne the Blessednesse of this most blessed gin, confesse, that our blessed lady Mary was re resplendant pure and vnspotted, then any o-

antiquum

ther

ther weere earthly creature continually servent God. D. Maria omnibus virus & mulieribus spledida of mundior, at que lotior, sols Deo perseueranters dens. And further adde there is none borne of the children of Adam, whom Sathan did not touch besides Mary and her sonne. No moman was encry perseut Mary the Mother of Isa. (So they call Iesus) nul nascitur de silys Adam, quem non tangat Sathan, puter Mariam, & eius silium. Nulla vinquam persetta mulieribus, nisi Maria Mater Isa.

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Martip. Luth. in Euang. I. de Concept. Maria.

In Egang. de

Antiquitat.
Glaston. manuscrip tabul.
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Capgrau.in
vit. S. Iosephi
ab Aramathia. Guliel.
Malmesbur.l.
de antiq. cœnob.
Glastonien.

The Father of Protestants Religion Man Luther delivered the same doctrine for all the that would be children to fuch a Father : faying is pioufly believed that the conception of M was without originall finne, & in the first mom when she began to live, she was without all fin Maria conceptio piè creditur fine originali peccatofi effe. Atque ita in primo momento cum viuere in vet, omnis peccati expers erat. And faith, thate from her conception she wasfull of grace, and having no place for any finne. Maria Virgon anima plena gratia concepta eft. Gratia Deispfam bom abundantem facit. Et ab omni malo liberat. D cum ea eft, boc eft, omne quod facit, unt omittit, dum eft, or in eo a Deo perficitur: ad hactutatur eam,o fendit abomni, quod chnoxium & incommodum effe test. That from her conception she was full of grace what focuer she did, or omitted was holy and di she was free from all thing illor finfull. Her hon here in Britaine was fo greate and timely, that in 31. yeares of the passion of Christ, and 15. of the ble Virgins A Jumption, anno post Passionem Domin cesimo primo, ab A flumptione vero Virginis gla quinto decimo, S. Iofeph and his holy company, by monition of the holy Angel Gabriel and dinine was

And Prot. about the bleffed Virgin.

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nided bere a Chapell onto her honour. It is accompred e first Church of Britaine dedicated miraculously by brift in bonour of his Mother, The Christia builders in eate denotion, watching, and fastings and prayers, ere ferned God, and the bleffed Virgin, and by the lpe of the bleffed Virgin were releised in their necefies. Pradicti fancti per Archangelum Gabrielem in fone admoniti funt, Ecclesiam in bonore fanct a Dei netricis & perpetua Virginis Mariain loco calitus monstrato costruere. Qui diuinis admonitionibus obeentes capellam confummanerunt. Et cum bec in bac tione prima fuerit Ecclesia, ampliors cam dignitate i filiusinfigninit, ipfamin honore sua matris dedi-6. Duodecim Sancti pradicti in codem loco Deo & ata Virgini denota exhibentes obsequia vigilis ieins & oratiombus vacantes, einsdem Virginis, Det netricis auxilio, in necessitatibus suis refoculabantur. hus have our most auncient antiquities, both by. atholiks and Protestants testimonies.

The three next articles being thus intuled: The offinhe after Baptisme the 17, of predestination, and ection and 18. of obtaining eternals saluation, onely the name of Christ, doe not seeme in equall and orall construction, even as they expound themlues, to have opposition, to any Catholike dorine, but to have been receaved by them to conmue newly risen vp herefies among them, as limines, denyets of saluation to penitent sinners,
edestinaries not respecting to live Well, vpon
icked presumption of their predestination, and
ich as affirmed that every man shall be saved, sew,
urke, Pagan, or what soever Insidell, or heretike
all be saved by the law or feet, which he prosesset,
that he be diligent to frame his life according to that

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law,

88 The Apost Indoment betweene Cath. law, and the light of nature, as is plainely registred a set downe in those Articles.

## THE VII. CHAPTER.

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The 19. Article examined, and condemned by the

HEIR next and 19. Article intituled, of Church, is this: The wifible Church of Christ, congregation offaithfull men, in which the pure work God is preached, and the Sacraments be duely ministr according to Christs ordinance in all those things, the necessity are requisite to the same. As the Church Hierufalen, Alexandria, and Antioche have erred: also the Church of Rome hatherred, not onely int lining and manner of ceremonies, but also in matter forh Hitherto this article. Whose definition description of the Church, if wee should allo wee are sufficiently instructed by that is faid fore, that the Protestants new congregations not be this true visible Church of Christ, en from the truth in fo many necessary, and requi things, as hath beene proued in all Articles before wherein ir opposeth the receased doctrine of primative Apoltolike age, and the present Chu of Rome as the like demonstration shall be m against them, in all their contradictory Artic following, in their due place, And so isalso and be most manifest, that the present Roman Chu agreeing in all those Articles both already, & ho after to be examined, with the vndoubted Church of the Apostles, and this their age, is, must needs be the true Church of Christ: A

Cath. and Prot. about the Church. eir affertion in the second parte of this Article, hat the Church of Rome bath erred not onely in their ing and manner of ceremonies, but alfoin matters of ith, is most euidently falle and impudently flaunrous: And the open dore to infidelity, For if all ecommaunding Churchesinthe world, Hiera- Nicen. Conlem, Alexandria, Antioche and Rome, as they are cil. Can. downein the first greate Councell of Nice, and of Queene proved by the Parlaments and Parlament Re- Eliz. Parl. ions of Queene Elizabeth, King James, & King Jacob. & 1. harles, have erred in matters of faith, asthis Ar- Caroli. leaffirmeth, then all other Churches, all being bied vnto them, have likewise erred. And this w Protestant pretended Church not being them runge vp being noe congregation of faithfull en in that time, not any congregation, or men at , and so neither having the pure word of God eached, nor Sacraments duely ministred, nor any e point of doctrine yet preached, or Sacrament nistred, nor man to preach or minister any such, uld not nor can possibly by their owne rule and dement be the true visible Church, or any ember, peece, or part thereof. That true primaeand Apostolike Church reaching by all Preists d Cleargy men, it had, both to the congregation faithfull men (to vie these mens phrase) conrted, and to others yet not Christians, all those cellary articles, hitherto examined, contrary to otestant Religion, when the onely want of any e of fuch necessary things, by their owne definie sentence before, taketh away the name and e, to be the true Church, at this present, any be past, or to come, the preaching of the pure : A std of God, & due ministring of the Sacraments

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The Apostolike Indgement

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all persons, in all times and places.

Christs Institution, and the continuance, and visit lity of his Church, which both that article of the Creede, I beleeve the holy Catholike Church, andth their article and confession of an everduring visit Church doth prone For if at any time after Chri founding his Church, either in this Apostolike, any age after, it had generally erred, in matter faith, that it retained not the name and truth of true Church, there was the mby this article non Church in the world. For who foeuer it was who wee will dreame to have beene the first finder of this generall errour and supposed Apolla Martine Luther; John Calutne, Thomas Ca mar or whofoeuer in any time or place, preacher of the cotrary truth as Protestants wa haue it, yet this man being but one, could not m a congregation offaithfull men, which must no be a number, nor preach the pure word of God accongregation of faithfull men , nor duely minister the Samaments, according to Christs ordinance, not faithfull men or congregation yet being to pre and minister them vnto, which is a generally vnanswearable demonstration, by this Protest articleit selfe, that the Church could never los nerally erre, nor their new pretended congregat beany part, or parcell of the true Church. Wh is also manifest by their fourteene fifteene orm feuerall Protestant confessions and pretended gregations, every on ofthem different from ot and with it felfe alfo, as here in England the Church of Kinge Henry VIII. King Edu

Proteft.Cof.
Helu.Gallic.
Angl. Scotic.
Belg.Polonú.
Argent.Angustan. Saxonic. Wittemb.
Palatin. Bohemich.
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Queene Elizabeth , King Iames and King harles at open warrs with themselves, both in Ctrine and Sacraments, as their fenerall approved res, Parlaments, proclamations, Synods, Cans, Iniunctions, Litanies, communion bookes, thorized Orders of prayer, conferences, and dees are too great witnelles. And to quench the ey, malice of the Protestats against the Church of ome our Mother Church (as lately King lames led it ) they faying in this article, the Church Rome hath erred in matters of faith. The Apolike men which lived this age, will reach the ntrary, lorne by in finite

First whereas all agree that Sainct Peter was Biop, lived and died there, Sainct Dionisius the Apagite faith, hee was the most auncient and eifest head of divines. Petrus maximum antiquisi- Dionif. Areomque Theologorum columen. And testifieth plaine nom. cap. 3. that without doubt he was Prince or chestest of Eccles. Hiee Apostles. Ipfe discipulorum facile princeps.

Saince Ignatius proueth the Roman Church Rom. in titule is the fanctified and ruling Church. Eccle sia fanficata que prasidet in loco Regionis Romanorum. That it was the Church which was fanctified ilminated by the will of God who created all ings which belong to the faith & loue of Christ us God our Sauiour, the Church worthy of pd, most decent, to be blessed, prayled, worthy be obtained, most chast, and of excellent charity ioying the name of Christ and his father, and reenished with the holy Ghost. Ecclesia sanctificata, illuminata per voluntatem Dei, qui omnia creauit, apertinent ad fidem & charitatem Iesu Christi, Deo na, decentissima, beatificanda, landanda, digna qua quis

pag. l.de diu. rarch. c.g.

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The Apostolike Ludgment betweene quis potiatur, caftifsima, & eximie charitatis, Chi 65 patris nomine fruens, Spirituque plena. And plain ly of the Christians of Rome, that they ioined in body and foule to all the commaun ments of Christs, and replenished with all gra Spiritu & corpore coniunctos omnibus mandatis la Christi, repletos omni gratia Dei ab que hasitatione repugnatos ab omni alieno colore. Without all don ting, freed from all errour. Saince Clement is neile, that Saince Peter was made the foundati of the Church. Simon Petrus verafides merito & tegra practicationis obtentu, fundamentum effe Eccle definitus est. And was cheifest ruler among the postles. Nec inter ipsos Apostolos par institutio f sed vonus omnibus prafuit. And calleth him the ther of all the Apostles, and that he receaued keyes of the Kingdome of heaven. Beatum Pen Apostolum, omnium Apostolorum patrem, qui cla regni caleftis accepit. And relating, how Sainct Po a litle before his constituting him his successour the presence of the whole Church, in auribus to Ecclefia, committed his chaire and Apostolike Supre power wato him alone, as it was by Christ commi cated and given unto bim. In auribus totius Eccle hac protulit verba: Clementem hunc Episcopum vi ordino, cui soli mea pradicationis & doctrina ca dram trado. Ipfi trado à Domino mihi traditam peti tem ligandi & soluendi, vt de omnibus, quibusa

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Robert. Bar. And this is not denied by our Protestant Annes lib. de vit. quaries, but affirmed from the same authoris Pontif. Rom. Clemens Romanus, à Petro apprehens à manu institution Clement. est Romanus Pontifex, se Epistolis Clementis credent

eft. Acknowledging those epistles to be the wor

que decreuerit in terris, boc decretum sit & in calis.

Clem.Rom.

Clem. Rom.

Cab. and Prot. about the Church.

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Sain& Clement, which fo tellifie, In which and ers other bookes he giveth lawes for the whole hurch, which he himselfe sufficiently often witfeth writing and fending his decrees to be kept d observed to, and by all Bishops, Preists, all ergy men, and all Princes greater or leffe, and nerally vnto all beleeuers : Clemens wrbis Roma Clem. epile. iscopus, omnibus Coepiscopis, Presbyteris, Diaconis de offic. \$2reliquis Clericis, & cunctis Principibus, maioribus ricor. noribusue omnibus generaliter sidelibus. This epietraflated by Ruffinus is intituled of the office & duty of Priests & Clergie men, de officio Sacerdotis Clericorum, for the whole Church of Christ. The ecommaunde and generall authority of his Sea oftolike he hath in divers other bookes. Sain& Anaclet. epift. acletus also is so cleare for this primacy, and inlibility of the Church of Rome, that our Protents confesse it thus as plainely: To prove that the wich of Rome bath the preeminence over all Churches, Robert. Bern. eadgeth math. 16. werf. 18. wpon this rocks will I Lde vie. pone! lde my Church, and he expoundeth it thus: Super Rom.in Ansue Petram, id est, super Ecclesiam Romanam, upon s rocke, that is, upon the Church of Rome, will I ld my Church.

Anacletus writeth, that the primacy of the Church of me over all Churches, and over all Christian people s graunted by our Lord himselfe, because, saith be, Said to Peter lining at Rome, upon this rocks will I ild my Church. Ab ipfo Domino primatum Romana clesia super omnes Ecclesias, vniversumque Chriani nominis populum concessum esse asseruit:quia(init) Petro agenti & morieti Roma dixit: tues Petrus,

Super hanc petram adificabo Ecclesiam meam.

Saince Evariltus writeth the like, calling the Buerift.ep. r. Church

Ormer.pi& Pap. p.78.

Alex. T. ep. z. Church of Romethe head thour, of Churches lexander affirmerh that Christ committed the

Middleton. Papist.p.200.

lexander affirmeth that Christ committed poling of the greatest causes and busines Churches to Sainct Peter Prince of the Ap and to the Apostolike Roman Sea as head of Cui sancta & Apostolica sedi summarum dispos canfarum, & omnium negotia Ecclefiarum ab ipfi mino tradita funt, quast ad caput, ipfo dicente m Apostolorum Petro: Tues Petrus & Super banch adificabo Ecclesiam meam. Sainct Papias alfo, Protestants consesse ( to speake in their words, ) taught Peters primacy; and Romishi pality. Saince Martial adisciple of Saince Peter fent into Fraunce by the Apostolike R Church, and a member thereof, teacheth the Church of Christ is firme, and can neuer be throwne or disfolued. Firma Ecclefia Dei & nec cadere, nec difrumpi poterit vnquam.

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Theod.Tert.
I. contra Valent. Martyrol. Rom. die
28. Iunij.

Martial. ep. ad Burdegal.)

Sainct Ireneus being by Sainct Hierome,t Romane Martyrologe, and others, scholle Polycarpus and Papias, and neare the Ap time Apostolorum temporum vicimus, must nea and be learned in this age, and both know followe the approued doctrine thereof, be most Catholike holy learned Sainct, Many Doctour, yet he witnesseth of the Roman O that it hath principality ouer all others, and fore every Church & all true beleevers mult concordance with it, euer keeping the tru Christian Religion, which the Apostles deli Adhanc Ecclesiam propter potentiorem principals necefic est omnem convenire Ecclefiam, boc est, Sunt undique fideles, in qua semper ab his, quifu dique, consernata est ca, qua est ab Apostalis to do

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Cash and Prot about the Church.

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faith this Church is the greatest, most auncient, owne to all, founded by the two most glorious poftles Sainct Peter, and S. Paul keeping inuit le the faith they taught, and confounding all at erre. Maxima & antiquissima, & omnibus coted gloriofifsimis duobus Apostolis Petro & Paulo mafundata, & conflituta Ecclesia, eam, quam baab Apostolis traditionem, & annunciatam bominifidem, per successiones Episcoporum peruenientem que ad nos indicantes, confundimus omnes eos, qui quo modo, velper sui placentiam malam, vel vagloriam, vel per cacitatem, & malam fententiam, terquam oportet, colligunt. Where this Church of me is euer pure and vnspotted, free from errour, Iudge and confounder of all, wherefocuer or whoever erring and falling from the true Apoikedoctrine.

And particularly concerning Britaine, (So it Res die 29.
s euer adjudged here) wee receaued our first Iunij.
h from Sainet Peter and the Roman Church, Leland.in Arnet Peter stayed longe in Britaine, converted thurio. Harny, founded here Churches, ordained Bishops, Britaine Stown ists, and Deacons: vent in Britanniam, quo in loca hist. of Engl.
to tempore fuit moratus, verbo gratia multos illumi- Hollinsh. his.
it, Ecclesias constituit, Episcoposque & Presbyteros, of Engl.
Diaconos ordinauit.

receased this holy Apostolike faith, and quit. Caurabathis time, and in every age had Bishops and Godwin. Conchers sent hither from Rome, as Saince Dauers of Brit. and Catal. of nus and Faganus with others from Pope Eleu-Bish. Io. Gosius in the second age, from Pope Victor wee celin. hist. Mammany in the third age, and Saince Mellonius nuscript. Mat.

S. Simeon
Metaphrait fles die 29.
rst Iunij.
ch, Leland.in Ared thurio. Harrison descr. of
S. Britaine Stow
hist. of Engl.
Hollinsh. his.
of Engl.
Theater of
greate Brit. I.
at 6. Caius antind quit. Caurab.
d Godwin. Cóuers of Brit.
a- and Catal. of
us nuscript. Mae.
us nuscript. Mae.
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quit.Brie.

The Apost. Indement Betweene Cath. or Mello from Pope Stephen and S. Amphibalis with others from the same Romes authority in the fame age. In the fourth age one holy Empereffe & Emperour, Queene and King, S. Helen with our whole Cleargy agreed with Sain& Sylnester and others Popes there, and Sainct Ninian with others of ours, which where there confecrated, and fent hither by that power Apostolike, and many of our Bishops were then at divers Councels as Arles in Fraunce, Sardyce and others both ioyning with the Roman Church, and acknowledging thefupreame spirituall power thereof. In the next and fift age, Pope Celestine and other holy Popes sen hither S. Palladius, Sain& Germanus, S. Lupus Sain& Seuerus, S. Patricius, S. Dubricius. Coeliu Sedulius with others renowned in all the world.

In the fixt age the Sea of Rome fent hither and approued here, Sainct Iuo, Sainct Ethelardus, S David, Sain& Kentegern, Sain& Alaph, Sain& Molochus, Sainct Augustine, Mellitus Iustus vid all that holy company sent hither by Sain& Gre gory Pope then, especially to the Pagan and no yet beleeuing Saxons. Now that our Christia Britains neuer forfooke or chaunged in any on materiall point their first receased Apostolike fait wherein they were affisted by the Popes, and Sa of Rome, all this while to the cominge of S. Aug

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Io.Balaus I.a de Act. Rom. Pontif. in Greg. 1. & 1.de fline in the end of the fixt hundred of yeares, fcrip. Centur. most esteemed Protestant Antiquaries directly J.in August. Stifie from Antiquities. Dauid powel.

Annotat. in l. 1. Girald. Cambren. Haier. Camb. cap. I.

Two of them speake in these very same work apud Britannos vigebat veritatis pradicatio, dollin fincera, & purus Dei cultus qualis abipfis Apoftal

mandato dinino, Christianorum Ecclesis tradunsti

Cath and Proteft. about the Church. As the comminge of Augustine hither, here florished among the Britans the preaching of the truth, fincere do-Hrine, and the pure worship of God, which by the Apostles themselves by Gods commandement was deliucred to the Churches of Christians. One of the faith. their doctrine was most sincere. Doctrina sincerisima. Both of them cire the brittish history, fo they might have cited the old manuscript history of Rochester with divers others. Two other principall Protestant Antiquaries, the one an Archbishop with them, fay: Euangelium quod primis Apo- Mat. Parker? Stolorum temporibus in Britannia nuntiatum non modo Antiq Brit. Semper retentum firmiter, sed fingulis saculis auctum P. 68.9 45 & er dilatarum treniffe. The Ghofpell which was preached celin hift. Ecin Britaine in the first times of the Apostles, was both clef. manuscr. ener firmely retained, and enere afed in enery age.

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An other, a Bishop in their congregation writeth: The Britans continued still in the fame renour of uerl. of Brit. pure doctrine, which they had receased in the first in- p. 43. fancy of the Church. The dostrine and discipline of their Churcht bey had receased from the Apostles of Christ. An other hath thus : among the Britains or welchmen Hollinsh hill; Christianity as yet remained in force, which from the p. 102. Foxe Apostles time had never fasled in that nation. An other Act and mohath thus: The Britains after the receasing of the Fath, num. pa. 463. never for fooks it, for any manner of false preachinge of edit. an 1576. others. An other thus witnesseth : The Britains be- to a counterf. fore Augustines cominge, continued in the faith of Cathol.p.40, Christ, even from the Apostles time. The like have Middleton. many others, to many to be cited, not any of them Papistomast. contradicting it. And by this they have enidently p,202. Theaproued against this their Article, that the Church Brit. 1.6. of Rome, in every age, as they have before declared affilting and directing the Christian Britans here,

alijs. lo. Golc. Brit.nung. prolaff. à fide? GodWin.con-

of Engl. c.21.

and concurring and agreeing with them incuer point and article of Religion, neither did, nor could be said to have erred in matters of faith. And this these Protestants expressely confesse, when they generally acknowledge, (as all Antiquities doe) that there was then no materiall or effentiall diffe. rence, in matters offaith, betweenethe Christian Britains (except some Pelagian heretiks among them ) and Sainet Augustine with his company being fent from the Church of Rome, the Pope then being a greate S. Gregory the most learned and holy Pope that ever was by these mens Teltimony: Gregorius maenus omnium Potificum Roman rum doctrona co vita prastantisimus. And therefor by them and all holy writers stiled Gregory the greate. And wherein foeuer any difference though ceremoniall obseruing of Easter, any ceremonyabout the ministering of Baptisme, or giving holy Orders, was betweene the Roman Church and the Britains, all writers both Catholiks and Protestan

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And the Britains were in the errour, and so they freely and publikely in their first meeting cofessed as Sainct Bede and our Protestants themselves with others acknowledge: Tum Britanes constatur quidem intellexisses, weram essewiam institute quam pradicaret Augustinus; and this was invincibly proued vnto them both by vnanswearably human arguments, and divine testimony and miracle. And they after ward generally corrected and conformed themselves to the Romane Church in all thing formerly questioned between them, as all Antiquaries Brittish, English, Forreine, domestical Catholiks, and Protestants agree, never contending

proue, the Roman Church professed the truth.

ding about any question moned by Protestants against the present Roman Church, but both the Romane Church then, and our Britains, as the whole Christian world also, iointly agreing in enery article against this new Protestant Religion. And this is manifeltly proued, particularly already in all articles yet examined, and fo will be in all that followe. Therefore it is manifeftly falle, by all tellimonies auncient, later, forteine, domesticall, Catholikes and Protestants even in their publike decrees, and Confessions, that which this Article so desperately, hath delivered : The Church of Rome batherred in matters of faith: and the contradictory, that it hath not so erred, nor shall at any time so erre, is euidently true, by all witnesses. This will beyet more euidently manifested, in the two next following examinations, and others. mare described the muc Church

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The 20. Article thus examined, and in what soener contrary to the Church of Rome, thus condemned.

HEIR 20. and next article intituled: of the lanthority of the Church: is this. It is not lanfull or the Church to ordaine any thinge contrary to Gods word written, neither may it so expound one place of cripture, that it be repugnant to another. Wherefore although the Church be a witnesse and a keeper of holy writ; yet, as it ought not to decree anything against the same, so besides the same, ought it not to enforce any hing to be believed for necessity of saluation.

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In this article no thing needeth other answear or confutation then is made before in their article of Scriptures, and traditions, where the pretended fole necessity of the written Scriptures, hererikely infinuated, is most plainely confuted, both by the Apostolike doctrine and practise of this age, and otherwife. And the supreame power and authoring which here they give vnto the Church to be: witnesse and keeper of holy writ, and the cheifd expolitour thereof, and as their common gloffer this article is , the Church bath authority to Indeed determine in controversies of faith, doth vtterly disable and condemne those Protestants to have anyon lour or pretence to hold the truth in any ones ticle they maintaine, against the Roman Church either concerning, Scriptures, Church, or an thing elfe: for the Church which onely was, and visible, asthey have described the true Church h fore, hath in all and euery article condemned fuch Protestant Innouation,

And for these mento say, as they have done, their 19. Article, that the Church is a congregation of faithfull men, in which the pure word of God preached, and the Sacraments be duely ministred, as to make it an article of faith, as they doe in the publike profession of the Creede, that this Church one holy and Catholike, doth so continue for without interruption, or corruption in ministry Sacraments, and preaching doctrine, and the things are in their censure should onely be take from the written word and Scriptures, It is uppossible in such proceedings, that the Church show ordaine any thing contrary to Gods word writted or so expound on place of Scripture, that it bear

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bugnant to an other. For other wife it should neither be one, bolse, or Catholike, but divers diffe! rent, vnholy, particular, no pillar of truth, but a forge of fallehood, no howse of God, no spoule of Christ, no faluation to be had, or hoped for, in any Judgment Catholike or Protestant, but in the true Church of Christ.

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To this, the Apostolike men of this age give Ignat. epist. cuident tellimony. Saince Ignatius doth make the ad Philadelp. Iudgment of the Church both supreame, and cer Magn. Antaine, and receauing penitents, and faith Christ hath nochen. firmely builded his Church woon a hile by Spirituall Ignar. ep.ad building without help of mans hands, against which the Philadelp. floods dashing, and windes puffing could not overthrowe it; nor any spirituall wickednesses shall ever be able to doe it, but they shall be weakened by the power of our Lord Tefus Christ. Iefus Christus Secundum propriam voluntatem fuam, firmanit Ecclefiam Super Petram, adificatione Spirituali, citra humanarum manumm operam, in quam collisa flumina & venti non por tuerunt cam subuertere : nec id valcant unquam spirituales nequitia, sed infirmentur virtute Domini noftri lefu Christi. And faith plainely, as there is but one flesh and blood of Christ shedd for our finnes, one Eucharifte, one Altare, one Prieftly order, one Godthe Father, one God the sonne, one holy Ghost, so there is but one preaching, and one faith, and one baptisme, and one Church, which with their freate and labours the holy Apostles have founded in the bland of Christ, from the one end of the earch to the other: unapradicatio, & fides una, & unum baptisma, & una Ecclesia quam sus sudoribus & laboribus fundarunt sancti Apostoli, à finibus terra, ofque ad fines in sanguine Christi. Sainct Cle- Const Apost! ment faith, the Carffolike Church, is the planta- 1.1.c.

The Apostolike Indement betweene tion of God, and his chosen vineyard, which can not be digged up, or destroied. Dei plantatio eft Ca tholica Ecclefia, er vineacius electa. So that no other can be planted or chosen by Christ, but this one alone. half no falland on to be had

Conft. Apost. 1. 2. c. 65.

ruge epile.

ad Philadela.

Christ did purchase but one militant Church with his pretious blood, he hath no more but one fuch daughter, nor true Christians morethen one fuch mother, which the same Sainet Clement like wise proueth thus; convenite ad Ecclesian Domini, quam acquissuit Sanguine Christi, delects primogenin omnus creatura. Eacht enim altissimi filia, qua parte ritnos per verbum gratia. Hecopareth this Church also, to one greate shippe. Carrying passenger from all contryes to the defired hauen and harbour, faying, that God is alwayes the Lord and own ofit, Christ the Master or Gouernour, the Bishon cheife ruler under him , Preists Deacons and other Clergy men euer supply their places and office Clem. epist. I. therein. Similes estomnis status Ecclesia magnana quaper undo sum Pelagus, diversis è locis es regionis wires portat, ad wnam potentis reeni wrbem properat eupientes. Sit ergo naus buius Dominus, ipse omnip tens Deus, gubernator verò sit Christus. Tum demm

proret a officium Episcopus impleat, Presbyteri name rum, Diaconi dispensatorum locum teneant, bi qui u

techizant nautologis conferantur. He giueth allow

lay persons their place in this shippe, saying

world is the Sea it passeth, and witnesseth thatthe

shippe, not with standing all stormes and tempel

perfecutions, tribulations, daungers, false Prophe seducers, persecuting potentates, hypocrites, and

whatloeuer enemies, aduerfaries and aduerfine guer is fafe, and neuer maketh shipwrake, 2

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Cath. and Prot. about the Church. Christ ever governeth it, and the whole Church mustendeuour to serue and obey him and his commaundes, Saluator Dominus, gubernator Ecclefia fua Martial ep: diligatur ab omnibus, & ipfins folius praceptis ac infis cap. 12. eredat, & obediat omnis Ecclefia. Thus Saince Clement from the Apostles themselves. And Saince Martial also teacheth, that the Church of Christ is so firme, it can neuer fall, nor be broken. And yet in the same place he teacheth that the deuill and heseriks his vallals and instruments shall neuer cease to labour and fight against it: Inimicus venturus est out superseminet in populo Des grana errorum. Sed firma Ecclefia Dei & Christi, nec cadere, nec di frumpi poterit Unquam. V enient prafumptores absque gratia Dei loquentes, quorum gloria labiorum procedit ex superbia, similes illi qui superbià calum prasumens babitare, mox de calo cum Angelis suis sequacibus ruit in aternam voraginem. Hi docebunt aliam doctrinam qua aliena est a Deo, amica autem diabolo, per quam ipse spiritus erroris, animas post fe trabere festinabit. Which cannot more properly be applyed to any fects of herefies, then the libertine Protestants so first arising, encreating and sublisting by wanton and lewdelicentiousnesse.

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S. Dionysius Areopagita wrote a whole booke Dion. Areop? in Greeke yet euery where extant de Ecclesastica lide Eccles. Hierarchia of the Ecclesiasticall Hierarchy, or holy order, which was in his time, and to continue euer in the neuer fayling or ceasing Church of Christ. All the Apostles so firmely and vniformely be- Clem. Rom? leeued, and professed this doctrine, as a necessary epist r. Ruff. article of faith, for all Christians, and to obtaine Symbol Leo faluation by as the rest, and so proposed it vnto all, i i mulcis loin their Symbolum as Sainct Clement thenlining cis.

The Apost Indoment Bet Meene Cath. 104 Ruffinus, S. Leo and all Christians acknowlegge Credo Sanctam Ecclesiam Catholicam, enerto be an Article of faith as the others, which possible could not be true, if at any time Christshould wanta Church holy and Catholike. And our Protestants of England in these their articles doetwise in one article before, intituled of the three Creeds, make and recease it with the other articles of their Creede, an article of faith throughly to be receased and beleeved. For So they define: The three Creed, Nicene Creede, Athanafius Creede, and that which i commonly called the Apostles Creede ought throughly is be receased, and beleeved, affirming further, they may be proved by most certaine warrants of holy Scripture. And both in the Apostles and Nicen Creedethin article is contained with the rest.

Engl. Proteft. com booke tit. Catechifme.

Proteft. artic.

of Religart.

Tit. mording prayer.

Vicen Creede

Art. 19. fupr.

This is also confirmed in their publike communion booke, vsed in their Churches, and allowed by their Parlaments, where besides the Article of the Apostles Creede, I believe in the holy Choft, the boly Catholike Church, they say vnto God, in the carticle Te Deum, as they translate it: The holy Church through all the world, doth knowledge thee.

And in their Creede of the Nicen Councell they plainely professe and beleeve, that from the Apoftles till now, and euer after, there is and shalk one boly, Catholike and Apostolike Church: runam fan Etam Catholicam & Apostolicam Ecclesiam. Where the Church is ener one, boly, Catbolike, and the fame in all matters of faith it was in the Apostla time. And in this sense and no other they have it their 19. article before described or defined the Church of Christ to be one congregation of faithful men, with true preaching, and due ministration of Se

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And Prot about the true Church power. eraments in all things necessary and requisite according as Christ ordained And their publike glosse vpon this 19. article dividing it into divers propositions, and making this the fecond proposition: There is Thomas Ros but one Church: When wee dee fay that the Church is gers in are. vesible and that there is a posterne, East, Greeks Latine: 19 proposit. English Church, were meane not that there be divers Churches of Christ, but this one and the fame Church is diverfely taken and underflood, and alfo hath many particular Churches, as the Sea many Rivers and armes, branching from it. For the visible Church is not many congregations, but one company of the faithfull. For proofe of this out of Scriptures, they cite divers texts Rom. 12. 5. 1. Cor. 10. 17. 1. Corint. 12. 13.27. Gal. 3. 28. and conclude thus: all. Gods people (meaning Protestants ) agree with ws in this point. And particularly cire Confess. Helner. 2. cap. 17. Bohe. cap. 8. Gal. art. 26. Belg. art. 27. August. art. 27. Wittemb. art. 32. Sueu. art. 15. and these Proteflant Confessions so agree. I will onely cire two for the reft, one of Heluetia, for the Caluinists, and for the Lotherans that of Wittemberge where Lutherlined, as Calnine in Heluetia.

The Heluctian confession faith : Cum femper v- Confessio nus modo fit Deus, Unus mediator Dei & hominum lefus Messias, wnusitem gregis universi Pastor, wnum huius corporis caput, vnus denique Spiritus, vna salus, una fides, unum testamentum vel fædus, necessario consequitur, vnam duntaxat esse Ecclesiam: quam propterea Catholicam nuncupamus, quod fit uniner falis, &: diffundatur per omnes mundi partes, & adomnia se tempora extendat, nullis vel locis inclusa vel temporibus. Seing atwayes there is onely one God, one mediatour of God and men Is fus the Messias , also one Shee-

Heluct. C.I%

Sheepheard of the Universall flocke, one heade of this body, to conclude one holy Ghost, one faluation, one saith, one testament or league, it necessarily followeth, that there onely is one Church: Which therefore wee name Catholike, because it is V niversall, and diffused through all parts of the world, and extendeth it selfe to all times, not concluded within any places or times.

This boly Church of God, is called the honse of the lineinge God, builded of linely and spiritual stones, and seated woon an unmoneable rocke, and upon a soundation, on which no other thing can be placed, and therefore it is called the pillar and supporter of truth. Hac Ecclesia Dei santta, vocatur domus Dei vinentis, extrusta ex lapidibus vinis & spiritualibus, & imposita super petra immota, super fundamentu, quo aliud locari nu potesti con immota, super fundamentu, quo aliud locari nu potesti con indenuncupatur etiam coluna & basis veritain

The Lutheran Religion or confession of Wittemberge saith: credimus & confitemur, quod vna su santa Catholica & Apostolica Ecclesia, iuxta Symbolum Apostolorum & Nicanum. Quod hac Ecclesia la Spiritu santio, ita gubernetur, vt conferuct eum perpetuo, ne vel erroribus vel peccatis perent. Quod in hat Ecclesia sit verapeccatorum remissio. Quod hac Ecclesia habeat ius indicandi de omnibus doctrinis. Quod hac Ecclesia habeat ius interpretand a scriptura. Ecclesia habet certam promissionem perpetua prasentia Christi; ve ubernatur, à Spiritu sancto.

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Wee beleeve & cofesse, that there is one boly Catholike and Apostolike Church according to the Greede of the Apostles and Nicen Councell.

That this Church is so governed by the boly Ghofts that he preserveth it for ever, that it perish not, either by errours or sinnes.

That in this Church there is true remission of sinnes, the

1. Tim; 3.

Confess. Wirtemberg. sap.de Eccl.

Cap. de Con-

And Frot. about the true Church power. 107 this Church bath authority to I udge of all doctrines. That this Church hath authority to interpret the Scripture. The Church hath certains promise of the perpetuall presence of Christ, and is governed by the holy Chost.

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By this it is enident by all Testimonies of this A postolike age, and these Protestants themselves that the true Church of Christ neuer did, shall, or can erre in any Judgment, decree, fentence, or profession in matters of faith, but is pure Catholike and Apostolike in all such, in all times, and places, And this article either denying or doubting of fuch power, and prerogative in the true Church, is very Idle or Antichristian, taking away all certaine and holy Religion of Christ. As also that the Church which was when these heresies began, enen Catholike and vniuerfall in all places, and had beene fo in all times before, hath beene fo ever lince, and still so continueth, and florisheth, is that true holy Catholike & Apostolike Church which the holy Scriptures, Fathers of thisage, and the Atticle of our Creede, give testimony vnto, And the Protestant particular Confessions and congregations of Heluetia, Fraunce, England, Scotland, Belgia, Poland, Argentine, Ausburgh, Saxony, Wittemberge, the Palatine of Rheine, Boheme, and perhaps some others, (being onely of particular Contryes or Townes, and onely of some and not all persons of them) cannot be possibly Catholike for place, and as unpossibly for time, the eldest of them, by their owne testimony, and confession, vnknowne vntill the yeare of Christ 1530. the Confession of Ausburge first began, not printed vntill the yeare 1540. the Confession of Boheme 1532. Heluetia 1536. Saxony 1551. England 1562. Scotland. 1581.

the like of the rest. These nor any of them by the same reason can be Apostolike, arising so many hundreds of yeares after the Apostles time. None of all these can be, that one Church, which was ever, those being divers from that, & among themselves at warres, both for Sacraments, discipline & doctrine. None of their cogregations or cofessions yet hath brought forth any one man or woman knowne, which in their owne Judgment or sentece is honoured, or calendred for a Saint, though their calenders, chronicles, and histories be full of Saints, which were of the Roman Church, and Religion.

They hauetaken away and ouerthrowne many thousand foundations of holynesse and piety, their owne first foundation in such kinde is yet to begin, this cannot be the one, holy, Catholike, and Apo-Rolike Church of Christ, which our Creeds doe teach vs; being in all respects diametrically oppofite, or rather contradictory to whatfoeuer is, or can be defined, or described, as they themselves definethetrue Church, by those attributes, properties, or distinctive differences, to be one, to be holy, to be Catholike, and vniuerfall in all times, places, and points of doctrine, and Sacraments, and to be Apostolicall, continued without intermission from the Apostles, in sound and Apostolical Christian Religion, in all articles and matters of faith. And thus it was confessed, and professed by our Chri-Rian Britains, from their first couersion, in the Apoflestime, as these men themselves have before deliuered.

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from the sent winters no of any way way to affect the s The 21. Article fo examined, and condemned.

HE Article which followeth 21. in number, is intituled: of the authority of generall Councels. And in these their words, Generall Councels may not be grathered to gether without the commaundement and will of Princes. And when they be gathered, for a fmuch as they be an affembly of me, whereof all be not governed with the spirit, and word of God, they may erre, and some time have erred, even in thinges pertaining unto God. wherefore, things ordained by them as necessary to Saluation, bane neither firength, nor authority, unlesse it may be declared that they betaken out of holy Scripture. Hitherto this English Protestant Article. The first part of it requiring of necessity the commaundement and will of Princes, for the validity of Councels is fingular, not onely against Catholiks but all Confessions of Protestants, not any one consenting in this matter with our English Protestants, as is euident in those confessions. Neither doethe Protestants of Britaine agree herein, but all they, whom they terme Puritans or Disciplinarians are quite of an other opinion. And the Parlament Protestants themselves of best Judgment doe euen with publike allowance condemne it. Thus with such approbation they write of them- Protestant felues.

The Protestants are seuered bandes, or rather scat- Religion.cap. tered troopes, each drawing diners wayes without any meanes to pacifie their quarrels, to take up their controversies. No Prince with any preemizence of Iurisdiction abone

relation of

The Apoft. Indement Betweene Cuth. CITO about the rest: no Patriarche one or more, to have a com mon Superintendance of care, of their Churches, for correspondency and wnity: no ordinary way to assembles generall Councell, the onely hope remaining ever toal. Suage their contention. The other have the Pope as a common Father, aduifer and conductor to all, to reconcile their larres, to appeale their displeasures, to decide then difference, above all things to drawe their religion by confent of councels, to wnity

And this is euidently and experimetally known to be true, by all men, no Prince or Potentate fpirituall or temporall except the Pope of Rome, cither having, or pretending to have, any fuch power, as is necessary to call & assemble a generall Councell. And for Protestant Princes, none clayming fuch pretogative, but onely in his owne temporal dominions, it is absolutely unpossible that any such assembly of Bishops, which could deserve the name of one halfe or third or leffe part of a generall Cou. cell, from all Christian Kingdomes, and contries, should at any time, or place, be called, and gathered together, by any fuch pretended power. And if we The Subscri- should allowe meere lay and prophanemen, Soulpuos of these diars, Captaines, Rebels, and heretikes without knowledge in divinity, or humane duty, to have

> decisive voyces in Ecclesiasticall matters, and to offord to euery common Artizan, the place and office of holy and learned Bishops, in fuch affemblies, & Iudgmets it were a thing most ridiculous, And fur ther to fay, that all the Bishops and Catholike Cleargy men in all those contries, where Prote-Stant confession have beene kept were present, and consented vnto them, all those assemblies and conuenticles could not come to be the halfe of a fourth

Protestants confessions.

And Prot. about generall Countell.

Transpart of a Councell generall, out of the whole Christian world.

There was not in any of the forreine connenticles and conciables, any one man bearing the name of a Bishop'; which invented them, or subscribed vnto them, as is euident in their subscriptions, neither any one fuch at this day amog them except in Scotland, whether some of King Iames. his bastard Bishops haue crept, sent, or appointed by his regall supremacy from the newly hatched broode of England, which neither now hath, or had any one true and lawfull Bishop at the enadinge and first shaping of these articles called forfooth, Anglica confessio, the confession of England, and now scarcely a man to be foundein England, Scotland, Fraunce or other contry, where those confessions were first vented, which consenteth vnto them. Divers of them of late as of Bohemia, the Palatinate of Rhyne, and others in Germany wholly ouerthrowne, and all returned to the Catholike faith, and the rest so farre at variance and distastes with their confessions, as wee see in England the late bookes of Doctor Montague, and, him that gathered the booke of prayers priviledged by the present Protestant Bishop George of London, both them instifiable by this booke of articles, their communion booke, and other allowed rules of their religion, are esteemed and accompted for strauge wonders among the present called Protestants. And to shew of what validity these pretended peeces of Protestants Councels and confesfions were from the beginning in their owne Iudgment, disablinge all such, as be not gathered together by the commaundement and will of Princes, except

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Subscriptio confessionis Augustanz.

here in England, where a woman was head in things both temporall and spirituall, there wasm either the commaundement, will or affent of an true la wfull, and cheife Prince to those confession but the contrary, those affemblies and Confession being gathered and concluded by refractory dis bedient, and vndutifull people, as is euident inth very Protestant proceedings and histories of the all. In the confession of Ausburg the Protestantpe blishers of it fay, that Ihon Duke of Saxony E ctour, George Marqueffe of Brandeburge, Etm Rus Duke of Luneburge, Philip Lanfgraue Hesse, Ihon Frederike Duke of Saxony, France Duke of Luneburge, Walfangus Prince of Anh the Senats of Numberge and Reutling Subscribe but by their owne confession they subscribed; Subjects to the Emperour and protesting their file lity vnto him. Cafarea maiestatis vestra fideles Subditi. And the Emperour their SupreameLon and Prince, neuer consented vnto it. No Prince Potentate Protestant that consented vnto any these confessions, neuer had, or claymed any lui diction or power spirituall, or temporall ours other, or any one other Prince or contry, and form generall Councell euer was, or can be called, any right, or title claymed or pretended in their ligion; all Protestants agree the true Churchen had, hath, and shall have true discipline, Sam ments, and due ministration of them, and trued Arine in all things necessary : none of thesecon fessions thus agree together, And the Protestan of England with their temporall Princes spiritu Supremacy with two onely Sacraments, and uerse points of necessary doctrine differ from the

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The Apost Indement Berweene Cath.

and Prot. about generall Councell. all Neither euer was there any Christian, temporall prince, King, or Emperour, or euer like to be, that did or shall Reigne ouer all provinces, and contries, where Christians, did, doe, and are to live hereafter, yet councels have beene kept, and lawfully called, even such as be named generally from the beginning, and before any Christian King was in the world, and were lawfully kept and called, contrary vnto; and against the temporall Princes will and commaundement.

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The Apoltles themselves kept divers councels in such manner; The Scripture witnesseth, that S. Peter and the Apostles assembled in Councell to be called generall for that time, confisting of all the Apostles, hiomnes erant perseuerantes vnammiter, Act. cap 1. and almost 120. Petrus in medio fratrum dixit, erat autem turba hominum simul fere centum viginti, When Saina Matthias was chosen in the place of Judas.

It was a generall Councell also for that time Act. cap. 6. which was called and kept by the Apostles. When Sainct Stephen and the other 6. Deacons with him were chosen, remembred in the 6. chapter of the Acts of the Apostles. For both all the Apostles, and disciples being then very many, crescente numero Act cap. 6; discipulorum, were present at it, called thither by Apostolike authority, both without and against the consent, will, or liking of any temporall Prince. It Wasalfoa generall Councell, for that time, when S.Paul, S. Barnabas With others, Paulus & Barnabas Act. cap. 18. G quidam aly, went a long Iorney to the rest of the Clem. Rom. Apostles and disciples at Hierusalem, about the 1.6. cap. 12, question then moued concerninge circumcision. For these were receased by the Church, Apostles and others of the Clergy there. Suffeetti funt ab Ec-

conft. Aposta

clelias

clesia, & ab Apostolis, & senioribus. And the Apostles with the disciples and rulers of the representative Church gave resolution and sentence vpon that doubt. Placuit Apostolis & senioribus cum omni Ecclesia.

Canones Apostol.Conft. Apost.l.6.c.

Clemens recognit.l.r. So wee may say of the councels, wherein the Canons of the Apostles, and their constitutions registred by S. Clement, and remembred in many auncient writers Greeke and Latine were made.

The like is also set downe by S. Clement, when he relateth it in the name of the Apostles, a Councell which they kept at a feaste of Easter. Cum nos duodecim Apostoliad diem Pascha cum ingenti multitudine conuent femus, ingresi Ecclesiam fratrum, qual nobis per loca singula gesta sint, breuiter exponimus. So of that their holy Councell, wherein they decreed and composed the Creede, which the Church euer fince professeth, and our Protestants before receaue, as composed by them; the history of it is expreffely set downe by Sainct Clement, Rushins and others. Christo resurgente & ascendente in calum misso sancto Spiritu, collata Apostolis scientia lingua rum, adbucin uno positi, Symbolum quod sidelis nun tenet Ecclesia, vnusquisque quod sensit, dicendo, condiderunt, ve discedentes ab innicem, hanc regulampa omnes gentes pradicarent. And reciting the contents thereof, concludeth, that the Apostles penned it by instinct of the holy Ghost. Hoc pradicti fancti Apr stoli inter fe, per Spiritum Sanctum Salubriter, vt di-Etum est, condiderunt. Divers other such sacred Councels of the Apostles, and Disciples of Christ, weemight recite from approued writers, and you none of them was by the commaude or allowance of any temporall Prince, or Potentate, but otherwife.

Clem.epift.r. Ruffin. 1. de expos. Symb.

Clem.Conft. Apost.l.6. c. 14.15. 16.17. &c.

And Prot. about generall Councell. wife. And to make it manifest to all posterity that Princes téporall were not to haue any commaunde in such affaires, as Protestants in this article pretend, the same holy Apostles in their Canons, by some readings in the 36. by others, the 37. and by others 38. do thus decree, that Bishops should twife Canon. Apol in the yeare keepe councels and among them selucs examine the decrees of religion, and compose such Ecclesia ficall Controversies as should arise, first in the fourth weeke after Penticoft, and the second the 12. day of 0ctober. Bis in anno fiat Episcoporum Synodus, & inter se examinent decretareligionis, & incidentes Ecclesiaficas controuersias componant : semel quidem quarta hebdomade Pentecostes: iterum autem Hyperberetai,

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And S. Clement from the same Apostles tea- Clem. Apost. cheth further, that Episcopall power and dignity constit. 1 a.c. was the greatest on earth, Bishops were Mediatours exempl. betweene God and men, in things belonging to diuine worship. The Bishop is the Master of piety and Religion, the Father of Christians under God, their Prince, their Leader, their King, their Ruler. After God, the earthly God who ought to enjoy honour, the Bishop must gouerne being adorned with the dignity of God, whereby he hath power ouer the Cleargy, and ruleth all the people. Qin Episcopus est, hic est minister verbi, scientia custos, Mediator inter Deum & homines, in ys, qua ad eum colendum pertinent : bic est magister pietatis & religioms: hic eft fecundum Deum pater vefter : hic Princeps, ODux vester: his vester Rex, or prefectus: his post Deum terreus Deus, qui honore vestro fini debet. Episcopus vobis prasideat, ve dignitate Dei cohonestatus, quaclerum sub potestate sua tenet, & tots populo pra-

Cap. II.

est. He telleth us againe by the same Apostolike warrant, that a Bishop representeth the example of Godto
men, and ruleth all men, Preists, Kings, Magistrats, parents, children, and all subjects. Stude Episcope, we
mundus purusque sis, locum tuum, dignitatemquetuam
actionibus declara, ut pote qui exemplar Dei reprasentas, prasidendo omnibus hominibus, Sacerdotibus, regibus, Magistratibus, parentibus, silys, pariter cunctis
subditis. And judgeth with power as God doth: Indica Episcope potestate fretus, tanquam Deus.

Cap. 30.c.34.

Cap. 12.

Cap. 40.39.

Cap. 31.

Cap. 17.

And as Mofes by God was called a God, fo a Bishop is to be honoured as God. By how much the Soule is more excellent then a Kingdome. Wee must loue a Bishop as Father, feare bym as a King, honour him as Lord. Itis graunted onely to Pressts, to Indge in Spirituall causes. Lay men must obey, the Bishop is Steward and dispensa of Ecclesiasticall things. Wee must not aske an accomp of him, nor observe how he performeth his dispensation, when, with whom, where, well or ill or conveniently He bath God his Indge, who hath committed this of pen sation into his hands. Without a Bishop wee muft de nothing. If any man doth anything without the Bishop, he doth it in vainc. A Bishop is the heade, and must me obey the foote, a lay man, but onely God. He must rule his Subjects, not obey them. The fonne doth not rule the It ther, nor the Seruant his Lord, nor the Scholler his ma flor, nor the Souldier the King, fo the lay man must no commaund the Bishop. Si de parentibus secundum canem lex dinina inquit honora patrem tuum & matrem tuam quanto magis de spiritualibus parentibus volu praceptum est, vieos honoretis, & diligatistanquam beneficosligatofque ad Deum. Hos venerabiliter colut varys honoribus. Hos Primipes & Reges vestrospu tutote, & tributatanquam Regibus penditote. Si ali-

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Caib. and Prot. about generall Councell. quid orationi addendumeft, plura bie Episcopus, quam ille, Rex, olim. Ille enim rem militarem tantum administrabat, belli pacisque moderator, ad tuenda corporas bievero Dei Sacerdotium administrans; corpus & animam periculis liberat. Quanto igitur corpore off excellentior, tanto Sacerdotium Regno prastat. Ligat enim id & foluit Suppliero, vel indulgentia dignos. Ideo Episcopum diligere debetis, vt patrem, timere vt Regem, bonorare vt Dominum. Non eft aquum, caput cum fis, ô Episcope, cauda obsequi, hoc est, laico homini seditiofoin alterius perniciem, sed soli Deo. Imperare enim debes subditis non parere:nam neque filius imperat patri fecundum originis rationem, neque seruus Domino secundum potestatis rationem, neque discipulus magistro, neque miles Regista neque laicus Episcopo.

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The like he hath in divers other places, and in S. Ignat. epift. ample manner. S. Ignatius is as plaine in this point. ad Smyrnen.

He telleth vs, that all, without exception of any, must followe the Bishop, as Christ his Father. And none must doe any thing in matters belonging to the Church without the Bishop. Omnes Episcopum Siquimini, ve Christus patrem. Sine Episcopo nemo quicquam faciat eorum, que ad Ecclesiam spectant. He manifeltly maketh the Authority of Bishops, greater then any regall, or other, on earth in these matters, the Princes of Preists reprefenting the Image of God, and next to him to be honoured and obeyed, and declareth it for a greater treason and disobedience to resist the Bishop, then the King, and the Episcopall office more honourable, then the Regall, this confifting onely in the inferiour temporallaffaires, the Episcopall in superiour Ecclesiasticall and divine. Honora Deum Vt omnum allthorem & Dominum, Episcopum vero vt Principem

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118 The Apost Indement betweene Cath.

Sacerdotum, Imaginem Dei referentem, Dei quidem propter principatum, Christi vero propter Sacerdotium. Honorare oportet & Regem, necenim Deo quisquam potior est, aut ei fimilis in rebus omnibus creatis:nec Epis. copo qui Deo consecratus est pro totius mundi salute, quicquam maius in Ecclesia: nec inter principes quisquam similis Regi, pacem & aquitatem subditis procuranti. Qui honorat Episcopum, à Deo honorabitur , siem qui ignominia afficit illum, à Deo punictur. Si enim lare censebitur pana dignus, qui aducr sus Regem insurgit, Ut qui violet bonas legum constitutiones, quante putatis graniori subiacebit supplicio, qui fine Episcopi quid volet agere, concordiam rumpens, & decentemrerum ordinem confundens? And immediatly hefurther addeth this reason: because preisthood is the heade, and cheifest of all good things among men. And so he that opposeth or rageth against it, doth not offer reproch to man, but to God and Christ Icfus by nature the high Preist of his Father, Samdotium chim cft omnium bonorum, que in bominibu funt, Apex, quiaduer sus illud furit, non hominemy nominia afficit, sed Deum, & Christum Ie sum prime genitum, qui natura folus eft fummus Sacerdos Patri. And testifieth, that the Apostles left this cumaundement of honouring Bishops. And faith, thats Bishop is aboue & higher then any, or all principa lity and power on earth, and to be reuerenceds Christ. Reneremini Episcopum vestrum ficut Chri firum, quemadmodum beat inobis praceperunt Apostoli Quid enim aliud est Episcopus, quam is qui omni prin cipatu & potestate Superior est: & quoad bomini lict, pro viribus Imitator Christi Deifactus? And therefore it is needfull that what soener wer doe, wee attempt no thing without the Bishop. But wee must alfo obey Preifts as the

Ignat.epist.

And Prot. about generall Councell. 119 as the Apostles of Christ. Episcopo Subiecti estote welut Domino: ipfe enim vigilat pro animabus veftris, vit quirationem Deoredditurus fit. Necesse est it aque quicquid facitis, or fine Episcopo mibiltenteris. Sed & Pre-Sbyters Subiecti eftote, ot Christi Apostolis. What focuer Ignat. epist. Bushop se placed to gowerne the Church of Christ, wee ad Ephel. must recease him, as him that fent him. Wee must regard our Bishop as our Lord himselfe. Quemeunque Episcopum paterfamilias mittit ad gubernandam familiam, huncita accepere debetis, ot illum ip fum qui mittit. Episcopum igitur profecto aspicere oportet ot ip sum Dominum. Wee must be subsect both to the Bishop and Presses and Deacons. He that obeyeth them, obeyeth Christ. He that resisteth them, resisteth Christ Iefus. He is peruer se contentions and proud, that obeyeth not Superiours. Enitimini Subiecti effe Episcopo, & Prelbyteris & Diaconis. Qui enim his obedit, obedit Christo, qui bos constituit. Qui verò bis reluctatur, reluctatur Christo Iesu. Prafractus, contentiosus, & superbus est, qui non obtemperat Superioribus. Sainct Euaristus Pope living in this age writeth, as Sain& Ignatius also in divers places doth, which I have not cited, that preifts are legates in the Church in the place of Christ: Euarist epist. & as the Church bis spouse is soyned to him: So Bishops 2. are isyned to their Churches, by proportion. And the Church ought to obey the Bishopin all things. Sacerdotes vico Christi legatione funguntur in Ecclesia. Et sicut er suaconiunita est sponsa, id est, Ecclesia: sic Episcopi sunguntur Ecclesia vnicuique proportione sua. Et Etelefia Episcopoin oinnibus obedire debet. So our Pro- Rob. Barnes 1. testants also testifie of him: Ecclesiam debere Episcopo de vit. Pontif. fue in emnibus obedire pracepit. And that Sainct Anacletus his predecessour de- Barnes firp. in

greed, that Ecclesiasticall causes should be hard Anaclety.

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onely before Ecclesiasticall Judges, the greater to be brought to the primate, the lesser to the Metro politane Bishop, and onely temporall matters to be tryed before temporall Judges. In Ecclesiastics megotys, graniores causas ad primatem, leniores ad Metro politanum Episcopum referendas, secularia negotia ad prophanos Judices agenda essensiste. And that all might appeale to the Ecclesiasticall Court Omnibus oppres-

sislicere appellare Ecclesiasticum forum.

That he was an enemy to Christ whosoeuer should call Preifts before temporall Judges. And reputed them as Murtherers, which should take away the riches & right of Christ & his Church because, saith he, the Apostles by the commaunde of our Saujour did commaund, that the priviledge of the Church and Preists, should be keptinulolate. Christo alienos ese indicabat, qui Sacerdotes in ini vocarent. Christi vel Ecclefia pecunias auferentes, homicidas iudicari debere censuit : quia inquit prinilega Ecclesia & Sacerdotum, Apostoli Saluatoris iuffum violata effe debere inserunt. And yet the holy Apostolike writers being thus farre from allowing Kings, to have any power to commaund councels of Bishops, or any one Bishop in fuch busines, doe give vs affurance, and some of them also commaundement, that councels were to be assembled, and kept, euen in those times when there was no King Christian to call, will, or commaunde them, and in all ages to succeede without any such commaunde, or will of them. Which our Protestants themselves plainely acknowledge, and first in this last mentioned Pope Sain& Anacletus, who as they confesse decreed, that councels should be kept twife in the yeare. And such causes as could not other-

Cath and Prot about generall Councell. TET otherwife be determined should be decyded in Robert Barn them Statust congregationem virorum Ecclefiafticior- in Anacleto dinis bis in anno habendam i & causas que apud prin fupr. marios Ecclesiastici ordinis componi non possent in quarto concilio finiendase fe. In the place which thefe Canon, Apomen cire that holy Pope faith, that fuch councels fol.can 36. were vied, and ought to be kept twife in the yeare. Summerum congregata congregatio per fingulos annos act. 15. can. 19. bis furi folet & debet. And the Apostles themselves, as Sainct Clement and others witnesse, made that decree, that councels of Bishops should be kept twife in the yeare, to determine Controversies in religion, and Ecclefiastical contentions, and expressely set downe the times of their assembling. Bis in anno Episcoporum celebrator Synodus, & pietatis inter fe dogmata in dispositionem vocanto, nec non in Ecclefijs wicedentes contradictiones dirimunto, femel du s ckemp. quidem quarta feria, Pensecostes, Secundo duodecima hyperberetait. Which is receased not onely in our most auncient Popes and Writers, as Sainct Anacletus before, but in first and generall Councels themselues. Saince Ignatius restifieth it was the Ignat epist. order in his time, and giveth that order, that fuch Polycarp. councels should be often kept. Crebrius celebrentur conventus, synodique. And euidentit is by all antiquities, that many fuch Councels and Synods were kept, longe before, and when and wherethere was notany Christian Prince or King to give his will, commaund; or consent vnto them. Divers such are yet extant, & Tertullian lyuing long before any fuch Christian King was either in Britaine which had the first, or els where, is an ample witnesse, that in divers places, and from all Churches councels were assembled, about affaires in religion, and with

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Tertullian. advers. Pfychicos cap.13.

The Apoft. Indement betweene Cath. 122 with greate reuerence, and fuch as represented all that were Christians. Aguntur pracepta per Gracian illas certisin locis concilia ex vninerfis Ecclefijs, per qua & altiora quaque in communitractantur, & ipfa representatiototius nominis Christiani magna veneratione celebratur. And if wee should follow the will.

Conc. Arclat. to.I.Conc. in Subscript. 10. Bal.I. de Scriptor.Brit. cent. 1.StoWe hift. Romans. Godwine converf. of Britaine Concil.Suneffan. to. z. Concil. in. 3. examp. Act.antiq. S. Marcellin. Robert. Barnesse l. de vit. Pontif. Rom. in Marcellin.

and Rule of Protestants, to accompethem generall councels, where the most Bishops and from most prouinces in greatest number beassembled, wee may relate for such the Councels of Arles where our Archbishop of Lodon Rectitutes was present, gathered forth of aboue 30. Kingdomes and contries, and that of Sune fanum having 300. Bishops present at it in such time, when the King of the Contry and Emperour of the world Diocletian reigned and raged, the greatest persecutour of Christians that ever was, & they affembled themselves against his will, and to keepe their meetinge vnknowneto him, kept their coucelling fecret Caus of the earth, and thither entered not aboue 50. at one time, it notable to receaue more together, at one meetinge: thefethings thus agreed vpon, both by Catholike and Protestant antiquaries, must needs make vs all Catholiks in this point. As also to fee the first Christian Kings and Emperours, foto haue behaued themselues in this matter, as Catholiks now profetle.

Britaine was made happy with the first Christian King, & holy S. King Lucius, who neuer tooke vpon him any such pretended spirituall power, but fo much honoured that true power in the Pope of Rome, that by all antiquities, he fent humble Ambassadge and suppliant letters to the then Pope S. Eleutherius to have his Kingdome converted, and

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And Prot. about generall Councels. Christian Religion setled here by his meanes, and authority, and by him and his holy legates all fuch busines was here established, ratified, & confirmed, all historians forreine domesticall, Catholike and Protestat so consenting. Philipp was the first Christian Emperour though a short time he was so farrefrom arregating any such power to him selfe, or denying it to the Pope of Rome, that as Eufebius and others testifie, he did publike pennance, euen among the common penitents at the Popes enioyning it vnto him. De Philippo fertur, quodeum Eufeb Eccl. Christianuse ffet, & in die qua voltima Pafchatis vigilia seruabantur, in precationibus multitudini Ecclesiastice tanquam confors consungi wellet, ab eo qui tum 25. Ecclefia praerat, admiffum nont fe nifi primumconfite. retur, O is fe, qui propter peccata inquirebantur, o in panitentia loco constituti erant, coningeret. Alioqui miss becfaceret, nonfore ip sum admittendum, proptered qued in multis culpabilis effet : fertur itaque prompte obediuisse, sincerumque ac religiosum animum erga Deum ipsis operibus declarasse.

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This Pope as Nicephorus with others writeth was Sainct Fabian, which so commaundeth the first Christian Emperour, and hee Christianly and dutifully obeyed him. When the first Nicen Councell against Arius, which is commonly reputed for the first generall Councell, was called. That greate glory of this Kingdome, borne here, Constantine the greate was Emperour, and although he wasthe greatest benefactour to the Church of God, founder and dilafour of the honour and renowne thereof, that enjoyed the Empire, and hauing onely in his power then to permit so greate allemblies of learned and holy Christians Bishops

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124 The Apost Judgment Betweene Cath.

Eufeh.lib.3.de vit. Constantini cap. 6.

Ruffin. lib.z.

Damafus in vit.Syluckri Papz,

Subscript. in Concil. Nicano in fine. Euseb. 1. 3. & 4. de vit. Constantini.

Eufeb.l.3. de vit. Constantini.cap. 7. Socrates Ecclefiastic.hist. l.i.c.5. Sozomen. hist. l.2. c.6.7.8.9. 10.

as were present there, yet as Eusebius then lining writeth, he called not the Bishops together by his commaunde, as this article giveth to Kings, but w rote honorable letters vnto them to fuch purpole, per literas bonorifice feriptas. Andas Ruffinus man also of that time expoundeth those proceedings vntovs, this was as the Bishops willed and directed : ex Sacerdonum fententia, apud rurbem Nicanam Epifeopale concilium copuocat. And S. Damafus an other old writer of theliues of the Popes faith expressely, it was called by the consent of Saina Syluester then Pope of Rome. Huins temporibus factum eft concilium, cum eins confensu, in Nicea Bithinia. Besidesitis euident in the authenticall subscription to that holy Councell, that divers Bishops were present and subscribed vnto it, out of Persia, and other Kingdomes and contries where Constantine had no temporal commaund or dominion, and they which so then ruled in them were not Christians at that time. So hath Eusebius & others when they fay, that affembly was fro all Churches in Europe, Afrike, and Alia, ex omnibus Ecclefijs qua frequentes in tota Europa Africa & Afra extiterunt. And name diversin particular, where Constantine had then no power by his owne relation, giving still the most he could to that Emperour in all respects.

This is euident also, by the exceeding greate desire, which all good Bishops in all places then had, to allemble in such a councell, which could not be done at that time, persecution scarcely yet ceased by inferiour rulers, and the Bishops in greate pouerty, and distresse, by their late persecution, without the temporall helpe and allowance

of

And Protest about generall Councell. of the Emperour, which being had as Eulebius and others write, came together with greatest alacrity, and iove, as men newly fet at liberty out of prison. Vbi edictum in quaque provincia divulgatum crat, omnes summa cum animorum alacritate tanquam è carceribus ad cur sum emisis, propere advolarunt.

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Euseb. 1.3.de vit.Constant. cap.6.

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This is proued by the greate temporall prouifion of Horses, other beafts, and instruments of carriage: meare peragenda multum attulit subsidi authoritas Imperatoris, ac nutus, qui nonnullis fecit poteflatem, equis publice ad iter celeriter conficiendum difpositis vtendi: alijs permagnum iumentorum instratorum, quibus veberentur, numerum suppeditauit. This is manifest by his prouision of the place of their affembly, with Seats, dyet, all necessaries in his owne palace, and he himselfe would not set downe vnlesse entreated, or vrged by the Bishops: Non prins fedit, Ecfeb. fup. ca. quam Episcopi adidinnuissent. And to put it out of all contradiction, or question, that he onely vsed his temporall power in this busines, referring all spirirituall things to the Bishops, and nothing of that nature to himselfe, he did in open councell protest, and confesse, that they had power from God to Indge of Kings, and Emperours, and thefe no such power at allower Bishops. None but God could Indge them. They by God were constituted as Gods over men, no man could bee their ludge. Ait ad Episcopos: Deus vos constituit Ruffin lib. Sacerdotes, es potestatem vobis, dedit de nobis quoque histor. cap 2. judicandi, & ideo nos à vobis, re Te indicamur. Vos hift. Eccl. l. I. autem non potestis ab omnibus indicari. Propter quod cap. 16. Dei solius inter vos expectate indicium. Vos nobis à Deo dati estis dy, & conveniens non est vt homo indicet Deos, sed ille solus de quo fcriptum est. Deus stetit in Synagoga deorum, in medio autem Deos discernit. Mihi

10. Socrates L 2.hilt.cap. (.

Theodorit.l. z.hift.Eccl. cap. 7.

Ruffin, hift. Sozom.bill.

Epift.Conft. apud Eufeb. I. 3.de vita c.16. Theodor. hift.lib.z.cap.

Conftant. cp. ad Ecclefias de Nic. Synodo apud Eufeb. I. z.de vit. Constant.ca. 16. & alios.

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The Apost Indement betweene Cath.

non eft fas, cum bomo fim, ein fmodi can farum cognitio nem arrogare. Theodoric faith, that he would not fit downe vntill he had first asked and obtained leave of the Bishops. Parno in folsolo posito assedit, prafatus veniam prius, & petita concessione ab Epife pis. Heedid not intermedile in defining or deccreing Beel. L. ca ; the Canons of that councell, but lefe that to the holy Bishops. And when they had given their fer-Eccl.l. z. c. 19 tence, and subscribed vnto it, being brought to the Emperour, he reuerenced it as the fentence of God, protesting to bannish whosoeuer should opposes. gainst it, as contradicting the decrees of God. De fertur ad Constantinum Sacerdotalis concilij Sententia Ille tanquam à Deo prolatam veneratur. Chi si qui tentaffet obnitis velut contra dinina flatuta venientem in exilium se protestatur acturum. Which he performed, to Arius and 6. others, all the rest subscrie bing: Sex fols cum Ario fe patiuntur expelli : reliqui undecim; confilio inter fe babitos acquic cunt ad sub 17.18. Socrat. Scribendum manu fola, non mente. So he himselfe Wrilib r. c. 6 hiff, teth in divers epiftles recorded by Eufebius, Socrates, Theodorit, and others neuertaking vpon him to be a Judge, or commaunder in or over Ecclesia-Ricall men and matters. But wholly leaving fuch affaires to the councell of Bishops, protesting that in fuch times of controuerfies, as that was, vnity of faith, fincere charity, and true worship in Religion could not be preserved, except either all or the greatest part of the Bishops should assemble together, and every of them give his Judgment in things belonging to most holy Religion. Vt in San-Etisima Catholica Ecclesia multitudine, vna sides, sinceracharitas, & consentiens erga Deum omnipotentem religionis cultus sernaretur: Istud hand poterat in loco

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And Prot. about general Councell. 129
tute firmoque collocari, nifi vel omnes Epifcopi, vel
maxima corum pars in vunum connenifet, fingulique
fum indicium de rebus ad facratissimam Religionem
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And by this it also appeareth to whom the title, right and authoritative power of callinge councels, even generall, which concerne the whole Catholike Church of Christ, belongeth: To no temporall King, Emperour, or Prince, as is manifest before, and init felfe euident, when hitherto no fuch man had, or claimed any power spirituall, or temporall, in or ouer those contries and Kingdomes, from which came to many cofessed generall councels, hundreds of Bishops, and so wee should deny there euer was any one lawfull generall councell, when all agree there have beene 20, or more, and our Protestant of England by publike Parlaments, Canons, statutes, decrees and practife haue receased many for fuch. And fo the Church of God hath euer from Christ beenedestitute of this Soueraigne helpe, and so is now, and euer like to be inthat desolate condition, in having no remedy to end the Controuerfies which now be, and hereafter are to growe to the end of the world. For it is rashe and madde lyeing foolinesse, to affirme, or coniecture, that there either now is, or ever shall be, such an universally overruling temporall Prince in the world. No spirituall Patriarke, or potentate of Antioche, Alexandria, Hierusalem, or Constantinople euer claymed this prerogatiue, and if they had, it could not possibly be their

Constantinople was not builded, when this first generall Councell was kept, and the Patriarkes

of

or very obscure and wanting all meanes and power divers hundreds of yeares, when many confesso generall Councels have beene called and affen bled. Mutuall assent without a Superiours commaunding ability is by experience vnpoffible, as ordinary or equall Bishop or Bishops could not de it, having no jurisdiction the one over the other par in parem non habet authoritatem, much lesseous Superiours, whole presence is more, and most requifite and needfull in fuch cases, places and time. Therefore wee must of necessity cofesse this power to be the peculiar right of the onely Popes of Rom for the times beeing. They in thefe and fuch controuerlies, from the dayes of the Apostles, andly their order and allowance both claymed and pre-Chized; and so wee after so many hundreds of years in times of Controuerfie and contention may no deny it, especially when denying it wee shall deny all hope, and meanes to decide and end themol daungerous debates in Religion. Pope Iuliusin his epistle to Bishops assembled at Antioche aptriarchall See; claymeth that Councels couldnot be called without the Pope of Rome, that the Eccleasticall Canon was so, and decrees otherwise Tulius Pap.ep. made were voyde: Canon Ecclesiasticus vetat, nede creta absque sententia Episcopi Romani Ecclesijs sar ciantur. Legem effe ad Sacerdotij dignitatem Spectar tem, qua pronunciat acta illa irrita effe, qua prato Sententiam Episcopi Romani constituuntur. And thole Bishops themselues in their common epistle ac knowledge that the Church of Rome had primag ouer all, and with all, as being the schoole of the A. postles and Metropolitaine City of piety, euen from

The Apost Indomeni Betweene Carbi

ofthemall haue beene either quite ouerthrown

ad Episcopos Antiochia. Socrates hift. Eccl. 2.c. 13. Sozomen. hift. Eccl. 1.2. cap. 9.

And Prot about general Connects. the beginning. Literie fatt fatebantur Ecclefian Romanan Primas apad onines ferre, vepote qua Apostohram fehola, & presatio Metropoles (licet authores Re- Iulium Papaligionis Christiana primum ex oriente eo venissent) sam Rom. Sozod'initio fuisset. Ecclefia Romana prinilegium prater si shemer. And after, the City of Constantinople, being made Imperiall claymed the greatest glory could be given vnto it, the Church of Rome was still the cheife and primate even by the Councell of Constantinople it selfe. Decretum fint, vi Episcopus Constantinopolitanus proxime & secundum Episcopum Romanum primas properrea obtinere, quod Macinitas nona Roma effet appellata. Our Protestants Rob. Barnes themselves acknowledge, that Saince Marcellus Popedecreed longe before any generall Councell, in Marcello. that no Councell should be kept without the peculiar authority of the Pope of Rome, Neconcilin fine peculiari Pontificio anthoritate haberetur statuit.

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But S. Marcellus euen in the place these doe cite, deduceth this supreame authority to the S-Marcell.ep? Church of Rome ever fince Sainct Perers coming thither, fo writinge to the Bishops of Antioch yeelding when Saince Peter wasar Antioch, the primacy was there, but Saince Peter coming from thence to Rome by Christs commande, Inbente Domino, his See and primacy was translated thither. Eim Sedes Rumam translataeft. And the See of Antiochat the first the cheifest thus yeelding to the See of Rome, every other must needs be fubied vnto it. So were the decrees of the Apostles. Who also ordayned that noe Councell might be kept without the authority of that See, nor any Bishop judged but in Councell called by that authority. Sivefira Antiochena, qua olim prima eras, Romana ceffet fedis

Episcopi Antiochiz conmen,hift, La. cap.7.Socraf. 3. C. II. ftantin.1. can. 5. Socrat.hift.

lib. de vit. Pontif. Rom.

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nulla cst, quacius non subiccta fie ditioni, ad quam on -Des anisons nes quastad caput ; iuxta Apostolorum corumque Sucnen epiff, ad cofforam Sanctiones Episcopi, qui voluerint , velqui Lucium Pag. Rom. Sezur bus necesse fuerit, suffugere, camque appellare debent, men, hat, La. ot inde accipiant tustionem co liberationem. Simulque cap,n.Socrar. ijdem inspirante Domino constituerunt, vet mulla Syno-dus fieret præter eins dem fedis aut boritatem, nec vollen Cenel Cour Episcopus, nifi in legitimu Synodo, suo tempore Aposto Public v. com. e. Socret but. lica authoritate connocata, super quibustibet criminibu B. 262 7 pulsatus audiatur vel indicetur. Quia Episcoporum indicia, O Summarum cansarum ne gotia, fine cunda dubia, Apostolica Sedis authoritate funt agenda & f. Roll Barnes nienda. Et omnia compromueinlia negotia buius fante 317 ab .cd uninerfalis Apostolica Ecelefia fum retractandaindi Pontif. Rom. cio, fi buites Ecclefia Pontifex praceperit. Sainct A. ollman Marcello. lexander Pope, living in this first Apostolikeage, is Alexander z. witnesse, that Christ himselfe gaue this supreame epift I. Anaclet.epift, power to that Apostolike See. Huic Santta & Apo stolica Sedi summarum dispositiones cansarum com-I. Robert. Barn. L. de vit. nium negotin Ecclesiarum ab ipfo Domino tradita fon Pontif. Rom. quafi ad caput. So hath S. Anaclerus before him, both in Anacleto. Catholike and Protestants to acknowledging. Ab Edict. Conft. ip fo Domino primatem Romana Ecclefia fuper omes to.z Concil. Hodor, Hifp. Ecclesias vininer sumque Christiani mominis populus in hist. Isod. concession effe afferuit. The words of Saince Anade Jun.collect. tus aremore large and plaine, then this Protestan can. Adrian. 1. epift.ad Con. allowance is to but A . Baselfan Transfer R xabel and & Iren. 20. And to come againe, to the first general Coun-Abraha leuita cell held at Nyce: first the Edict of Constantine his chron.Indiar. donation and endowing the Romane Church, and R. Abraham Aben Efra ad acknowledging therein as greate priviledges to be cap. 11. Dalonge to that Apoltolike See, as any Pope, or nielis. Amlearned Catholike now gineth vnto it was palled mian. Marcellin, lib. 27, by all writers before Constantine his searing him-

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The Apost ludgment Berweene Cath.

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And Prot. about general Councell. 117 felfe in the east and the callinge of the Nicen Councelly and vincenting, while will will be a control of

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quaries, too many to be cited, but lewes and Pagansallo. By that donation it is cuident that neither the Nices, nor any other fuch Councell, could be called without the allowace of the Pope of Rome. fecondly in the Councell of Rome confilling of 284. Bishops all fubicribeing as Constantine himfelfe prefent likewife did, by all their harrs and hands as greate primacy is gratineed to that See as euer it clay med. Nemo indicabit primam (Romanam Concil. Rom? feden quoniam omnes fedes a prima fede inflitiam de fub Sylvellro Ederant vemperari. Neque ab Angasto, neque ab omm 640, 20. the speque a Regibus, neque à Populo Index indicabitur Et Subscripferunt 284. Episcopi, & 45. Probyte-11, Dy Dincont & Angustus Conflantinus & marer eins Helena. This was before the Nicen Councell by many arguments. Thirdly the Fathers of the Nicen Coucell fent it in Latine to Pope Syluefter. Placent ot hac omnia mitterentur ad Episcopum with Nicen Cone; Rome Sylvestrum, and he there in a Coucell of 275 . Concili Ni-Bishops thus confirmed it. Syluefter Epifcopus San- ceni ad Syl-Und Apostolica fedis wrbis Roma dixit: quicquid in uestr. Concil; Nitea Birbinia confrientum est ad rober fanct a matris Rom. 3. Esclefia Catholick's Apostolica a fanctis Sacordotibus erecentis detern Godo, nostro ore conformiter confirmamus commes que leufe fuerint diffoluere definitionem

tumeft, anathernatexamus, & decerunt omnes, placet. The Pope of Rome, the Imperiall City of the Eufeb, I.g. de world had his Preifts there which supplied his vit. Constant place. Vibisillin Spenes quam Imperium eft, Epifcopus c. 7. Socrates place. V rossiling penes quam imperiumely, Lpifepus hilt.l.r. cap.g.l.

Sandi & magni Concily, quod aprid Nicaam congrega-

porum,

HIR. Lt. ca.

Soromoto, 1. 62. 3. 1. fiel

Sbyteri

Hift. Lt. ca.7. Sozomen. bift.1,2.c.16.

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The Apost Indement betweene Cath. byteri, qui adgrant, locum sint Supplemerunt. Their names were Vitus and Vincentius, Vitus & Vin centius einsdem Ecclefia Probyecti, pro illa adfuen. What it was for them being but onely Preists, and not Bishops, to supply the place of the Pope of Rome, and to be present for him among so many Patriarks, Archbishops and Bishops, Sufficiently declareth his dignity, and their cheife authority Conneell in that respect. Which these auncien Authours of that time have proved before, affung vs that no Councell might be kept or decree made without the Bishops of Rometheir allowance, and consent. This is proued also by the auncient copie tione ante no- and subscriptions of this first general! Council where thele two Preists Legats for the Poper Rome subscribe for him, and by his power before all others Bishops, Archbishops or Patriarkspr fent whatfoeuer Villor, or, Villus, & Vincenti Presbyters vrbis Roma, pro venerabili uno Papa o Episcopo nostro Sylnestro, subscripfimus, itacrede ficut scriptum eft.

in preila do. And then after follow the subscriptions of the Conciliano Bishops of Afrike, Alia, and Europe, The Bisho deniad Sale of Europe, wherein Rome is, beingethe last the weller Centil. in Subscription, these Legates of the Pope, on Kom. z. Presits subscribeing first of all Europe Afia or A frike, when of themselves as Preists they had place at all, without power, and authority from the Apoltolike See of Rome, by which they had, a thus executed the cheifest, in that first cheife, an generall Christian Councell of the world, asit commonly accompted, and by that title propole as an example, and presidet for those that followed Which hath enforced me to continue my examina-

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and Frot about general Conneell 133 longe, in regard this Councell being so generally receased by all, may be paterne fquare and rule Gen, our Proteit noilloughosbnik sids millioney

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The precended onely reason, which our Protestants before have made, to prove that which followeth in this article, That generall Councels may cros fometimes bane erred, enen in things pertaining runto God, being this: for a much as they be an affembly of men; whereof all be not governed wish the forit and word of God, is vaine, Idle, and to no purpose; for so wee might discredit and deny all those Councels of the Apolties, and Disciples of Christ before remembred, especially all after the chooling of the feuen Deacons, Sainct Stephen, and the reft. For among these Nicolasauthour of the Nicolaire he-mafino Daire refie, was one, and so being so vn worthy an heretike may not be faid to have beene all wayes gowerned with the spirit, and word of God. And not finding any other general! Councell from that timevntillthe first of Nice, which our Protestants with generall applause recease, and all the Canons and decrees thereof, being received by Parlaments, statutes, communion bookes, Canons, articles before, and all authority they have, weemay still doubt, or plainely fay rather that this erred even in things pertaining vnto God, and the very nature of God himselfethe blessed Trinity. And diversothers: for although, it confifted of the cheifest Prelates of all noble Churches in all Europe, Afrike, and Asia, exumnibus Ecclesijs qua frequentes in tota Europa, A- Buseb. La de frica & Afia extiterunt, Dei ministri, qui facile primas vit. Constant ferre putabantur, in vinum connocate : all Patriarles, Eccl. hill. L.B. either by themselves or Legats were there, and the cap. s.

Anies all.

Secl. 1.1. ca.5 Theodorit

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Theuspoft Indgment Betweene Carb. Emperour/himselfe, (for fuch as require his con Roffen. hift. fent) yet they were all but an affembly of men, when Eccl, L.I. ca.s. of all were not governed with the Spirit and words Theodorit. hift.I.z.Sozo-God, our Protestants goodly reason, for by all vi zomen. Eccl. terathere were 17, knowne Arian hereriks amog hift, L.z. c. 19 them, and for fuch divers of them with Ariuscondemned and exiled, at that time, and many more were absent in greate number. And if wee should for this, or any other pretended reason, doubt of the truth ofthismen Councell ; it were in vayneen to labour our feeke to have a true generall, and vidoubted Councell, for a greater affembly and mor likely to coclude the truth, is not morally possible Socrates hift to be gathered. For belides the Emperour, allthe Eccl.L.I. c.g. Eufeb.l.g.de Patriarks, and about 300. Bishops, there ver vit. Conftant, learned Cleargy monthere without number, is cap.s. boc prafonti chone fuit Epifaiperum multitude ad m marunetracionterum (5 amplient: Proflyterornem untin Desconorum scolit borum & aliorum qui iftos comite chantur jeurbant munerar quidem potesto Atque exhi Deiministris ali prudenter & diferte dicendo, dig ve ta granitato constanti rerum arduarum perpessione nonnelli quafi media inter iftos interiecta rimendira tione eximis praclara landis insignia adepti funt. I Thus Eulebius there prefent, and others living in chargine. And if in civill and morall bodies, such as the Church, Councels, Diets, Parlaments and fuch like affemblies compoled of many and dives persons and conditions, are, wee should expect an vniuerfall and generall cofent of men fo affembled, weeshall finderhere were or have beene or canbe Eufeb. 1.9 de vir.Confianci very few or none fuch in the world. cap 7. Socrat. That first Parlament of Queene Elizabeth which Eccl. hift. L z. ouerthrewe Catholike Religion, and ferry that tion cap. 1. Im \* DCA

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Cath, and Prot. about generall Councell. new profession which professeth and decreed the arricles, had but 4. or 5. voyces and fuffrages more for their new Religion, then were for the old, and yer shee made to many new Protestant Lords for that purpose, and vsed such irreligious practises to encrease the number for their new erection, as their owne historians aboundantly have testified. The Cambd. hist. Roman and Catholike Church neuer proceeded Mar. Regin. with fuch poore shifts and small difference of con-hist.an.z. Elifents, either in the Councell of Trent against pro-zab. tellants, or any other former generall Councell, in suppressing and condemning other heretiks and their herefies, as is euident in this first generall Councell of Nice, where as before so many agreed, and forew differred.

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Constantine the greate Emperour, if wee would followe Protestants for Princes Supremacy, hath before made the Judgment and sentence of the Nicen Councell, the Infallible Iudgment and sentence of God, and giveth the same infallibility to all such Councels. Quicquid in Santtis Episcoporum concilis Constant.ep. decernitur, id univer sum divina voluntati debet at- apud Socrati tribus. If wee will beleeve hundreds of learned Bi- 1.x.hift. Eccl. shops there assembled, so they testifie : quarite con- c.6. Ruffin. stiops enere affent, ea rata stabiliaque permaneant, hist. l.r.c. 10.

stiops enere affent, ea rata stabiliaque permaneant, hist. l.r.c. 10.

Dei Patris omnipotentis, & Domini nostri lesa Christi cani Concil. auxilio, vna cum Spiritus fancti gratia. And they A-epift ad Epifnathematized the refifters of their decrees : Quibus copos Ægypomnibus Sactum Concilium indicit Andthema. Placuit tum, Libyam Concilio, communibus suffragijs Anathema denuntiare. incol Socrat: It is euident by the 6. and 7. Canonof this Nicen fupr.l. s. ca. 6. Councell that the Pope of Rome, Patriarke of Ans Theodorical. tioch, Alexandria, and by some Hierusalem, had I.hist. c 9. Jurisdiction over all Bishops in the world, and they

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& Pentacol.

The Apolt. Indement Berveene Cath. all affented, if they could have affented to er sour, the whole Church vader them might have erred.

Sainct Syluester Pope of Rome, as before, with 275. Bishops confirmed that Councell in all points anathematizing all gaynelayers vnto it. Omnes que auf fuerint dissoluere definitionem Santt & magni Concely , quod apud Nicam congregatum est, anathe matizamus. Et dixerint omnes, placet. Things concluded and confirmed for the whole Church by fo many and greate authorities, and their deniall fo feuerely punished, must needs be of highestand vnfallibletruth.

Ignat, epift. ed Polycarp. epist.ad Her.

Conflant en. ad Ecclusias

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The Apostles themselves in their Councels before have given vndoubted testimony to this if they had not by their Councels prefigured and given testimoy to the infallible verity of the decrees of generall Councels, Their so many assembles and Councels might have beene spared, for whatsoeur any one of them did, or should have decreed, was without question true in matters of faith, otherwife wee might call all their facred writings & the whole new testament into question.

The Apostolike men of the first age have given like euidence before, And among them S. Ignatius The would have fuch councels often kept: Crebran celebrentur Connentus Synodique: doth make their decrees, and constitutions, of so greate and viquestionable power, and authority, that he which doth otherwise, although he is in other things worthy of credit, although be fasteth, although be lineth in virginity, doth miracles and prophefieth is to be accompted for a wolfe, which under a sheeps skin bringeth deftru-Him and bane to the sheepe. Quicunque dixerit quippratt

and Prot. about general Councell. ian prateres que conftitute funt : tamet fi fide dignus le, quammie besumet, quammis in virginitate degat, mamuis signa edat, quamnis prophetet : pro lupo illum a, qui sub onina pelle exitium, pestemque adsert mibes. So vapossible he maketh it, that such decresshould be vntrue, And the first Nicen Coun-Concil. Nic. cell declaring, that a generall Councell is the Ca- in Symbolo, cholike Church, and reason so warrantinge, by er- apud Ruffin. rour of such a Councell the whole Church might e 5. Socrat. L r. erre in articles of faith. And that article of our hift.c.6. Creede, I beleeve the boly Catholike Church, ever most true, might be falle at sometimes : which is a thing most prophane, and Antichristian to be affirmed. For if a generall Councell representing the whole Church, ruling, governing and teaching it in the cheifelt Bishops, and Paltours there present, might erre, the whole Church both the Gouernours, and governed therein must needs be in the same desolate estate. And our Protestant Bishops and Do-Engl. Protest. dours with their publike allowance, and approba- in Bilfon tion doe thus give warrant vnto vs. Suru.p.82. Morton part, The authority of generall Councels is most holfome in 2. Apolog.p. the Church. A generall Councell is highest Indge. Bishops 340.1.4.c.18.

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Ignat. epift. ad Polycarp. epift.ad Her.

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This being thus generally written with author rity, and in the name of all Protestants, especially in England, they must needs graunt, that general Councels be of infallible Iudgmet, in articles of religion, otherwise there is no meanes left to finde the truth, but wee might and must wander from one falle & deceitfull rule to an other, without end. And feeing every Court and Confiftory; fro which appeales are, or may be made , is inferiour , more vincertaine, and of leffe authority, then that Seate of ludgment to whom it is appealed, it is most certaine, by these Protestants themselves, that they which neuer had, have, or, as before, can have hereafter any generall Councell, to which they must appeale, as they doe, cannot have any possible title to true religion, for themselues or the least colour or pretence of Iustice or Religion for such monstrous, and horrible penalties, and cruelties, as are inflicted, to enforce the Catholiks, fo many generall Councels, confisting of divers hundreds of learned and holy Bishops, or to perswade them to embrace their Protestant professions which neuer had any lawfull Bishop according to this fift Councell. Illud generaliter clarum oft, quod fi quis pratti sententiam Metropolitani fuerit factus Episcopus, em magna Synodus definiuit nonesse Episcopum. That is generally manifest, that if any man is made a Bishop against the will or likeing of the Metropolitane, this greate Councell, doth define that he is no Bishop. And lo can make no Bishop or Preift. So by this most holy Councell, so often and authoritatively receased by our English Protestants, as is before declared, they neither have nor possibly hereafter by their procesdings can haue any one Archbishop, Bishop, Preift Ting 42.

Concil Nic. can. 6. Ruffin. Lx. hift Eccl. in Concil. Nicen.

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And Protest about generall Councell. 119 or Cleany manamong them, for if their prerended manner of constitution were true, which wee have imincibly proued otherwife, yet they themselues, and all other writers confesse, they had not the affent, but vetermolt diffent and difagreement of any domesticall or forreine Metropolitane for their new Religion or confecratio. But this facred Councelleuenin those Canons which our Protestants Nicen. Cons recease, doth veterly condemne the pretended con-can. 4. fectation, and ministry of England erected against the Catholike facrificing Preisthood, affuring vs, thattrue Preists did offer facrifice and this Sacrifice was the body of Christ. Presbyteri offerendi facrifici habit potestatem. Offerunt corpus Christi. It maintained the Popes Supremacy as before. It receased more Scriptures then Protestants doe: librum Indith Sy- Hieron. przf. nodus Nicana in numero Sanctarum Scripturarum legi- in librum Iutur computaffe. It approueth Indulgences in 4. Ca- Concil. Nie; nons:and gineth authority to Bishops in fuch cafes. can. 1 1.13.14. It forbiddeth Clergy men to keepe any women in Can.3. their howses, but mother, Sifter, grandmother, Aunt. They declared it to be the old tradition of the Church, that Ecclesiasticall men might not marry, and so commaunded. Qui in clerum ante ascripti Socrates hist. erant quam duxissent, bi secundum veterem Ecclesia men. hill. Ectraditionem , deinceps à nuptijs se abstinerent. By cles.l. z.c.28. which the Protestants Church is veterly disabled, and ouerthrowne, by their owne rule, and article, before, neither having the true word preached, Sacraments duely ministred, Church rightly gouerned, nor any one man among them to performe most needfull functions and duties, by their owne definitive fentence. don't a should Their conclusion of this article, Things ordained

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The Apost Indement Betweene Cati, by generall Councels, as necessary was faluation have nessber frength, nor authority, unleffest may be de clared, that they be taken out of boly Scripewes. This aboundantly before confuted where I entreated of their article of Scriptures. So it is by that is delinered in this Councell, which they wholy, and without any the least exception, admit. For inde nyall of marriage vnto Cleargy men, it hath done it by the old Apostolike tradition of the Church, Secundum veterem Ecclesiatraditionem. Sothey dot in the true government of the Church by the Pope, and Patriarkes. Antiqua consuetudo. Antiqui mores. Mos antiques. Seruetur, Serventur. Confuctid beinnit, & antiqua traditio. Yet true gouernment of the Church, is with them an effentiall property of the true Church, vnfeperable, and fo necessary to Saluation. So is the true Cleargy and confectation as also the holy Sacrifice & Sacrament of the alta, really containing the body of Christ, yet by their men not to be declared by Scriptures, they finding no fuch thing in them.

Protest, of Engl. in feild. libr. 4. of the Church pag. 318.

Can. 6.7:

And these Protestants themselves with publike allowance write: Bishops assembled in a general Councell have authority, to interpret Scriptures, and by their authority to suppresse all them, that gaine say such interpretation. Therefore if there were questioned truely interpreting Scripture, Protestants must yeeld to general Councels, and not these to them, particular Churches (if the Protestant was such) must of duty and necessity submit themselves to the vniuersal, and Apostlike Catholike, such as general Councell is, as the first Nicen Councell in the Creede thereof, which Protestants recease, doth declare it selfe, and such general Councels to be,

Cash and Prot. about generall Conneell. be, and to inflicteth centures. Anathematizates Symb. Niem. belieuce Apostolica Ecclesia. Therefore wee are sure Rutin. lib. 1. rall Councell cannor erre in expounding hift.c.s. Soc.L. Scriptures, or any decree of faith. That our Chrifien Britains were of this minde, opinion and profellion, their Bishops with longe and tedious labours present at the greate primitive Councels of Arles, Sardice, Ariminum, and others by all witnelles, and with our King and Emperourat Nice, inmost probable Judgment, also Rome, and the saared Nicen Councell here then authentically receased and embraced by all holy writers, give aboundant restimony. who have the trade of the

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## Webert full year, alifforim feiter faciff in water THE X. CHAPTER.

Series to the series The 2,2, Article thus like wife examined, and condemned.

HE next articlethe 22 in number is intituled: of Purgatory. And is thus. The Romish doctrine The doctrine outerning Purgatory, pardons, worshipping, and ade\_ of Purgatory ration of well of Images, as of reliques, and also inword- ther facisfation of Saintes, is a fond thing vainely inwented, and tion for the grounded rupon no marranty of Scripenre, but rather true faithfull repugnant to the word of God. Much matter in few deceased words, many things peremptorily affirmed, no-this first age. thing proued. All falle, and foolish also, where as they would have all thing grounded vpon warranty of Scripture, so many times by the affirmed, and as often by me before confuted.

And to take their affertions in order beginning with their first, about the Romish (their phrase) doctrine concerning Purgatory. This is thus fet downe

The Apolt Ludement Betweene Cath. downe in the Councels of Florence and Trent: # Rusho-lib. 1. men truely penitent depart this life, in the lone of God I soc. g. a. flat before they bane fatisfied for their finnes, their fouler A. S. S. L. are purged with the paines of Purgatory. And that the may be releised from fuch piones, the fuffrages of the faithfull aline, to wis, fairfice of Maffe, prayers and almes and other offices of piery, which by the faithfull are refed for other faithfall people, according to their flientions of the Church, doe profit them. Definimus f vere panitentes in Deichuritate decefferint, antequan dignis panisentia fructibus de commissis fatisfecerin Gomissis, corum ammas panis Pargatory purgari. Li vt à panis buin smodi relevent ur, prode fe his vinorum fidelium suffragia, Missarum scilicet Sacrificio orationes, & elecmos ynas & pictatis of ficia, qua à fidelibui pro alijs fidelibus fieri con sucuerunt, secundum Ecclesia inflituta.

Nor is this the Romish onely but also the Greekish and Catholike doctrine of the Church of Christ. So is affirmed by Gennadius their learned Patriarke in his defence of the recited Councellof Florence; The doctrine of Purgatory, prayer and Sacrificefor the deade was atradition of the Apostles. Tha which the Davines call purgatorium , purgatory, theyof the Greeke Church name carbarrerion, a purging place, They were onely Seifmaticorum Sectatores, followers of Scifmatikes, which denied it. This is like wife con-Relig.c. 53.54. fessed by our English Protestants, and knowne vnto all tranaylers either into the contries, or wricers of the Greekes. Now let vs fee whether it was the doctrine of the Apoltolike age, or noching the month in order beginson

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The Greeke Patriarke hath before affirmed it, So will our Protestants hereafter. And the Apo-Rolike 500 000

Concil. Flor. Concil. Trid. Sessione 4. Can. 30.

Genad, Schol. in defenf.Cő-cil. Florent. def g.cap.3.

Relation of 55-

Cath. and Prot. about Purgatory. Holikemen of this age affirme and proue it. Sainct Clement faith his Malter and predecellour Saince Clem. Rom. Peter among other things did teach, mortuos fepe- Epift. z. lire, & diligenter comm exequias peragere, proque eis more, & eleemo fynas dure. To bury the deade, and diliently performe their funerals, and pray, and give almes forthem. He delivereth further how in their publike Constitut. A-Church service, and Sacrifice of thattime, among Post. 1.8.c. 19: their prayers for other necessaries, they prayed for the faithfull departed out of this world. Prons, qui in fide quieuerunt, oremus.

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And from Iames Alphaus named the Brother of our Lord, frater Domini, he setteth downe the manner how the Deacon vied publikely to give Varning in the time of the holy Sacrifice, to pray for the foules of the faithfull deceased, delinering the very prayer commonly wied in such cases, dire-Aly proueing a place of Purgatory, and prayer for the delinery of the faithfull departed from thence, with a remission of all punishment, they had deferued, and were to fuffer, vntill they were by fuch meanes freed thereof Prodefunctis qui in Christare L.S. Supr. cap. quenerunt, postquam Deaconus edixit, orandum effe, 47. iuxt. al. ediunget etsam bac : oremus profratribus nostris qui in 40. & 41. Christo requienerunt, ve Dens summa erga homines. charitatis, qui animam defuncti suscepit, remittat ei omne peccatum voluntarium, & non voluntarium, & ropitius illi factus, collocet eam in regione piorum qui wati funt, in finu Abraha, I faac, & I acob, cumomnibus qui à saculo condito Deo placuerunt, unde fugit dolor, maror & gemitus. And againe: ipfe nunc respice bunc seruum tuum, quem ın alsam sortem elegisti & era fractock assumpfifts, & condona ei, si quid tum volens, tum nolenspeccanit: & exhibe ei Angelos benenolos, accolloca

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The Apollolike Ludgement Betweene postolorum. And expresseth plainely, that such holy prayers, Sacrifice, almes, and the like workerd piety, did onely helpe and profit fuch, as the Ca. tholike Councels have before delivered, and C. tholiks performe fuch duties for, dying in state of grace, not yet having fatisfied for their finnes. Sel terna pro eis largiaris, nihil innare queas. And punchually remembreth divers folemne times to pray, especially for such. The third day, neenth day, fourteth day and the yeares day or their deaths, then wied Exequire morengroum fiant terrio die, de nono, quadragefimo, item anno exacto, ad babenda memoriumipfius defunctises suppeditetur ex bonis ein pauperibus ad recordationem emfdem. The like he hath in other places. Sain& Denisthe Areopagie speaketh as plainely in this matter, and affirmed that this manner of praying for the deade, dying in state of grace was both an Apostolicall tradition, and warranted by holy Scriptures. Speaking of the faithfull deceased, and the ceremonies of the living for them , be faith the Preifts powers fourth his mi boly prayer for but that is departed this life. Accedent dininus praful, precem fupereo facratifismam fundi And repeating the fame againe, he fetteth down, how all faluced the deade, and prayed for him, or them, and their prayer was, that God would remit them all their finnes which by humane frailey they ba committed, and place them in the light and region of the bining in the bosomes of Abraham, and I faac, and le Hierarch.c.7. cob, so the place from whence all greefe, fadne fe and groneing flyeth away. Accedens dininus Antiftes precem fuam super mort num peragit : postquam precem, O spfe

Cap. 48.

Cap. 10.

Dion. Areop. Lde Eccles.

Cash, and Prot about Purgatory. tole eum praful Salutat , G suo deincepa ardine qui uffant omnes. Precatur oratio illa, diuinam bonisatem; on cuncta dimittat per infirmitatem bumanam admissa peccata defuncto: eumque in luce statuat, & regione vinorum, in finibus Abraba, & I saac, & lacob, in loco ande aufugit dolor, & tristitia, & gemitus. And exsoundeth this Bosome of Abraham, whither the withfull are translated by the prayers, and other good deeds of the living, from the place of punishment or Purgatory, where they were beforeto the eternall felicity in heaven, as Catholiks now hold and teach . Sinus autem beatorum Patriarcharum reliderunque fanctorum omnium, wireor, dininisime ac eatissima sedes, qua deiformes omnes suscipiunt, insenescibili, & beatissima perfectione. And there hee folueth that pretended exception, which our Protestants make against this Apostolike doctrine, & practife, because they suppose the soules of these faithfull deceased to be without all hope, to goe to any other place; then that they are receased in when they are newly seperated from their bodies, and the center of all for euer to be after death as their lines and actions were in this world, and he affirmeth that the prayers of the iust doe as well helpe thole, that are deade, being worthy of fuch prayers, in the time of their life, as the living, and the true traditions of the Scriptures fo teach vs. Verum, inquies fortassis, hac quidem recte à nobis dicta effe; fed te dubitare, cur à divinabonitate postulet Antistes mortuo peccatorum remissionem , & parem Santhis ac lucidisimam hareditatem. Si enim Unufquifque pramia consequetur a dinina institia, corum bonorum aut malorum qua in bac vita gessit; perfect autem is qui defunctus est huic vit a consentaneas actiones: qua-

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The Apostolike Indement betweene mem Maistiris orationisin aliam quietis sedem miera bit; prater cam que ipfo digna, cft, & qua vita bi acta responder? equidem probe scio, feriptis dininisin fiftens, vnumquemqueremuneratitiam fortem adeptarum. Conclusit emm, inquit, Dominus apud fc: & referet vinusquisque ea qua per corpus gessit, sine bonum fine malum. Quod autem & instorum preces etiamis hac vita,nedum post mortem, ijs folum profint, qui digni funt facris precibus, Scripturarum nos edocent vera traditiones. He teacheth as Sainct Clement hath done before, that this manner of praying and doing other workes of piery, for the deade, was vied and auayle able for true beleeuing Christians onely, which died in the state of grace. Prophanis with functis bac non precatur: non modo quia in boc divinitus acceptum de sereret ordinem, & aliquid Hierarchicum contumaciter prasumeret non motus à caremoniarun conditore, sed quia in execrabili oratione non exaudiretur, atque non immeritò ipse audiret oraculum illudinflitia plenum: petitis, & non accipitis, quia male pertis. Wee reade that Sainct Phocas a miraculous Sainct of this time, did acknowledge two lower places, one of the damned, the other must needs be Purgatory, when prophetically foretelling the death of Traian, by whom he was marryred, to followe, within three dayes, as it did, he told him that he was to goe to the parts of the furthest deepe place, where he should be in perpetuall darkeneffe, and burned with cruell fire for ever. Traiane perge ad vlterioris abisi loca, C'ad praparata tibi tormenta festina, vbi nocte perpetua, & Sano exurendus es incendio.

Iacobic. 4:

S.Phocus ad Traianum. Walter. Rol-Iwinke fascic. Tempor. in Traian.

This he spake by the spirit of God prophetically, & cosequetly truely: enispiritu prophetico dixit. This was the doctrine, and practise of the whole Church

And Prot. about Purgatory. of Godexpressed, and professed in the most auncier liturgies, and publike Masses, ascribed to the holy Apoltles, then publikely vied. In the Masse of S. Missas. In James called the leffer, Bishop of Hierusalem wee cobi. finde this prayer: pro requie ante defunctorum, & Pais mai trum, & fratrum, Dominium tremus. Let vs prayto our this works Lord for the rest of them that be already departed this

life, our fathers and brothers.

That God will graunt their oblation to be acceptable, for propitiation of finnes, and ignorances, and rest of the foules of them that be deade before us. Fac ut oblatio nostra accept abilis st, sanctificata in Spiritu fancto, in propitiationem nostrorum percatorum, & ignorantiarum populi, & in requiem animarum corum, qui ante nos dirmicrunt. Memento Domine Deus Spirituum & vinuersa carnis, quorum memoriam egimus, & quorum memoriam non egimus, orthodoxorum, ab Abeliufto -Ufque in bodiernum diem. Ipfe ibi fac cos requiescerein regione vinentium, in regno tuo, in delicys Paradifi in fiun Abraha, & Isaac, & Iacob, Sanctorum Patrum nostrorum, unde exulat dolor, tristitia & gemitus, ubi lustrat lumen vultus tui, Grefulget perpetuo. Prorequie patrum, & fratrum nostrorum, qui ante nos dormierant, dicamus omnes coto animo, Domine mife-

The like bath the liturgy of Sainct Matthew: Milla S. Mat-Memento Domine omnium fidelium dormientium, or in figno recta fidei quie scentium, Domine Deus noster memento dormientium, & investa fide quiefcentium. So isthe Masse of Sainet Matke animabus patrum & frarum nostrorum, qui antea Christi in side obdormierunt, donarequiem Domine Deus noster. And relating how it was the vieto reade the cataloge of fuch deceased, and then to pray thus for all their soules. Ho-

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Chryfoltom. rum omnium animabus da requiem , Domine Deus ve Hom.3 in c.I. Ster, in fanctistuis tabernaculis, inregno tuo, largiens ad Philipp. eis promissionum tuarum bona qua oculus non vidit, e Hom ad pop. auris non audinit, & in cor hominis non ascenderun, Anthiochen. qua praparafti Deus, diligetibus fanctum nomen tuun: Hom. 41.in I. Cor.cap.15. eurum, inquam, animabus dona requiem, eafque regm Epiph. har.

calurum dignare.

75. Tertull. I. de coron, mi-All other auncient publike liturgies and Maffe of all natios agree herein. The best learned Father ht. c.3. cap.4. August. En - both of the Greeke and Latine Church doe assure chirid. c.100. vs, it was a tradition of the Apostles, and receased de ciuit.Dei l. and practifed in the whole Church. Ab Apostolis 1. de cur. pro sancitum est, ve in celebratione venerandorum myfteriorum memoria fiat corum qui binc decesserunt. Qui ante nos testes fuerunt, babentes ante nos traditionemu ferm. 32.1fod. Ecclesia, quique etiam à patribus suis tradit um acceprunt, quemadmodum ctiam bi a suis patribus diducrunt. Pro peccatoribus facimus memoriam, pro peccar Epiphan. l. de ribus misericordiam Dei implorantes. Ecclesia necest rio hoc perficit traditione à patribus accepta. Quis auto poterit statutum matris diffoluere, aut legem patris Se Papistom. pa. erificium pro defunctorum fidelium requie offerre, ve pro essorare, quia per totum hoc orbem cuftoditur, crea mus quod ab ipfistraditum fit, boc enim whique Cabr 46.51. feild I. licatenet Ecclefia. 4.C.19. P.138.

This was so generally receased, and confesse p.II 4. Middl. doctrine, practifed in all times and places, That ve till Acrius the heretike in the dayes of Constanpol.part . z. p. tin e,no man denied it, and he for his fingular de niall thereof, was and is condemned of herefie, with all his followers. This is a truth fo euident, thatou Protestant writers doe with their publike warran thus acknowledge it. The primative Church did off facrifice at the altar for the deade. Sacrifice for the dead

blemat, pag. 178.

21.C.24.

mart. de ver-

bis Apostoli

1.1. de offic.

Eccl. c.18. A-

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heref.&cc 53.

Philastr.l.de

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Coucl. Exam.

fupr. pag. 51.

Morton.A.

329. Caluin.

apud cund.ib.

Perkins pro-

47. 64.45.

And Prot. about Purgatory. 149 was a tradition of the Apostles, and the anneient Fathere. Saint Chryfostome eaught it to be the Apostles ordinance to pray for the deade. Acrius condemned the custome of the Church in naming the deade at the altare, and offering the facrifice of Eucharist for them : and for this bis rash and inconsiderate boldnesse, and presumption in condemning the univer fall Church of Christ, be varinfly condemned. In the Maffes or liturgies of Bafile, Chryfostome and Epiphanius, the deade were prayed for. Ipp veteres preces fundebant pro defunctis. The ancient Fathers powed out their prayers for the deade, Dionyfius (the Arcopagite, Saint Paules Scholler) raught that sinnes are purged in purgatory. In purgatorio expiari peccata.

The prayer made for the departed doth befeech the dinine Clemency, to forgive the party deceafed all finnes committed by bumane infirmity. Oraticilla precatur diunan clementiam, vi cuncta dimittat per infirmitatem bumanam admissa peccata, defuncto. If wee should give any respect to the lewes, Mahometans and Cocciustom. and fuch, to make this a receased opinion of all the 2.1.7 artic.s. world, they ever held, hold and practife prayer, and

fuch workes for the deade.

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Now wee need not doubt but this fo publike and common truth was also brought into Britaine, and here practized and taught by our first Fathers in Religion. Who foeuer they were the Apostles or their disciples from Hierusalem, Rome or what Apostolike place else they held professed and canght the Apostle's doctrine and tradition and vsed their liturgies: if from Hierusalem, that of S. James where the deade are so often prayed for, and the sacince of Malle offered for them. And where there Vasa particular Church, in the first dayes of Chrifinity

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Bed.libel.de locis Sanctis Arnulphus & Adama. ib. & L.c.hift.Eccl.

The Apost Indement betweene Cath. 1110

Stianity as S. Bede from antiquity fequens veteran monumenta, with others affureth vs, in quasuper de tare pro defunctis sacrificium solet fieri, positis interim in plateucorporibus, in which Church facrifice va vied to be offered for the deade, their bodies in the meane time remaining in the streete. But because I have invincibly proved in my Ecclefiasticallhistory, and it is not to be denied but our conversion was by S. Peter & his Church of Rome, wee mult needs fay with our old Brittish manuscript written in the Britains time, that his Masse and the Masse of S. Marke his Scholler, came into these parts and

were ysed here. And no man, Protestant or other

Manuscript. antiq princip. fores.

in Canone.

Antiquit. glast.

finding yet that the prayer in the Romane Maste Miffa S. Petri wasadded by any, Memento Domine famulorumfamularumque tuarum qui nos pracesserunt cum figm fidei & dormiunt in Somno pacis. Ipfis Domine & on nibus in Christo quie scentibus, locum refrigery, locus pacis, or indulgeas deprecamer, and the Masse ofs. Marke being so manifest as before for this religious doctrine and practife, wee must needs lay this was the profession and custome of our Chr-Stian Britans from their first instruction in the fait of Christ. To this old monuments of our most auncient and renowned Church of Glastenbury giveample testimony, when assuring vs, that thoufands of Brittish Christians millia dormientium Vett buried there about a thousand yeares since, they givethele reasons of the religious desires of good people to be buried there: quia omnibus hie sepultu per Sanctorum inibi requiescentium preces & merita creditur magna peccatorum remissio à Domino concest Propter Miffas & alias orationes qua quotidie pro es dicentur, because those that were buried there had greate

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And Prot. about Purgatory. at pardon by the merits of the Saincts, and their priers relting there, and the Masses and prayers there dayly offered for the dead there buried: Wee finde in the old antiquities of landaffe a Publike Charter of King Mauricus in S. Dubrasule his time, Manuscript, that it was the old cultome and duty of Churches, daily to pray for the foules of the benefactours de- Landauen. Ecceased, and all the faithfull departed out of this life: clefic. orazione quotidiana & Ecclesiastico servitio pro anima dius & animabus parentum Juorum Regum & Princom Bruannia, & omnium fidelium defunctorum.

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So is the charter of King Arthur to the Schoole of Cambredge , provemedio animarum antecessorum medrum Regum Britannia. Sainct Gildas our oldest thuri apud writer, and greate divine did daily pray for the Caium I.t.anfoule of his brother being flaine. Orabat pro spiritu fraterno quotidie. Saince Patrike prayed for the dead oranit pro anima eins. S. Iltutus appointed 50. of his Caratoc. hift. schollers to pray for the soules of the deade conti- M. S. de vita nually. Constituit quinquaginta fratres, qui continuan mimarum memoriam haberent.

And as I have spoken before, how the first Christians at Hierusalem had a particular Church p. 147. 148. founded, and employed to that holy vie. So our Christians Britans insisting in the same deuotion from the beginning, had divers fuch foundations and Churches especially to offer sacrifice, and pray for the deade. One of them was at london. Eccle- Galfrid. Mofam edificanerunt, in quo proipfo (Rege) & fidelibus num. hift. defunctis, dimina celebrantur obsequia. And this is sufheient for this queltion.

The next exception, which is taken by our Pro- The Cathotestants in this article, is against the Catholike do- of pardons & strine about pardons, or Indulgences, saying, as Indulgences.

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leg.Reg. Artiquit. Cantabrig. pag. 60. S. Gildel. Probus La.de vit. S. Patricij. Caius I.I. lup. I de vit.Sact. Wallie in S. Iltuto.

Reg.Briton, I. 12 C.13.

like doctrine

Conc. Trid! feff. 9 in deerero de Indulgentijs.

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The Apost Indement bet weene Cath. they have done already, of Purgatory, that the Rimish doctrine concerning pardons is a fonderbine wa nely insented, and grounded upon no pearranty of Scripture, but rather repugnant to the word of God. The Councell of Trent fetteth downe the Catholike doctrine in this point, which thele men call the Romish doctrine, that power of graunting indul. gences was by Christ graunted to his Church, and the Church in the most auncient times vsedit, by lo great warrant, and therefore declareth the vie of Indulgences to be retained in the Church, asne. cellary for Christian people, and allowed by theauthority of holy Councels, anathematizing them, which affirme them to be enprofitable, or deny there is power in the Church to graunt them. Cam potestas conferendi Indulgentias, à Christo Ecclesia conceffa fit; atque buinfmodi pitestate, dininististradita antiquissimis etiam temporibus, illavosa fuerit; Sacre Sancta Synodus, indulgentiarum v fum Christiano populo maxime falutarem, & facrorum conciliorum as thoritate probatum, in Ecclefia retinendum effe doct, & pracipit: cosque anathemate damnat, qui aut inutiles effe afferunt, veleas concedendi, in Ecclefia potesta temeffe negantion and on bounds

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The same holy Coucell with all good Catholiks as much codemneth abuses in pardons or Indulgeces, and as wisely preuentern them, as any enemy of Indulgences doth, ever did, or can defire.

That there this power of graunting pardons and Indulgences for remitting the temporall punishment, due to sinne, is first euident by that is said of the paines and punishment of purgatory before. For no man will or can deny but if the Church hath power or meanes to remit paines, to them that be deceased,

And Protoft. about Pardons.

deceased, and out of the state of meriting, in themfelues, much rather it hath fuch power and remedies for the living which by themselves may, and doe merit, and are in all respects parts and subjects

of the militant Ghurch of Christ.

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Secondly whereas this Protestant article faith pardons haue no warranty of Scripture, but rather repugnant to the word of God. The Apostolike Fathers of this first age have taught vs otherwise before, euen of the paines of Purgatory. And the Scripture is cleare both that Christ did graunt this power to his Church, and the Church practized it in the Apostles time. Of this power of remitting finnes, and their punishment, Christ must needs meane when he faid to S. Peter, he would give Marth, c. 16. vnto him the keyes of the Kingdome of heaven, and whatfoeuer he should loofe on earth should be loofed in heaven. Tibi dabo clanes regnicalorum. Et quodeumque solucris super terram, erit solutum & in celis. So when he said to all his Apostles. What- Matth. 18. focuer you shall loofe on earth shall be loofed in beauen. Quecunque Solueritis Superterram, erunt Soluta Gin Ich, cap. 20. celo. And againe, whose sinnes you forgine they are forginen winto them. Quorum remiseritis peccatu, remittuntur ers, tie of anivist envioland habi

And that wee may be affured, these words and warrants of Christ did carry this construction, and give this power, and not onely to the then present Apostles but their Successours, and Rulers in his Church for euer, fire Sainet Paul who was not an Apostle, Preist nor Christian then at the giving of this commission, nor there present, did thus expounde it, and practife it. For first excommunicating the wicked Corinthian which had committed r. Cor. s.

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The Apost Indement bet weene Cath. finne with his Fathers wife, his mother in lawe, a finne both in Catholiks and Protestants Judgment deferuing greate and longe pennance, and punishment, he soone after wrote vnto them againsto giue him pardon and indulgece for the punishment thereof, donetis, or condonetis, cui donaftis, or condonastis & ego, & egodonani or condonani in persona Christi, S. Paul gaue pardon in the person of Christ and the Church of Corinth did the same by the fame warrant and authority. and to make

2. Cor. 2.

Primafius in C.2. epift 3. ad Corinth. epist.parmen, C. II. Chryf. Homil. s. de verb. Ifaic vidi Dom.l.3. de Sacerdozio. Bufeb. Emiffen. hom, in dom. recoft.Hilar. can. 18. in Matth. Pacia. epistol. I.ad Simpronian. Nouatian. Aug 1.50. homil. hom. 40 27. 1.20. ciuit, cap.g. Engl. prot. Booke of Ordinat.

So the learned holy Fathers after expound it with the Churches approbation : cui aliquid dona-Aug.l. 2. cotr. ftis. Pro donaucritis, & ego. Sient vobifeum vindicani, ita & vobifcum dono. Nam, Et cgo quod donam. Non in mea per sona, sed Christi, qui dixit, qua solucvitis in terra, erunt foluta & in colo. Si quid donam propter vos. Ne grauemini, In persona Christi. Quia personam gerimus Christi. And both the Greeke and Latine Church ever from the beginning expound those words of Christin the Ghospell before cited, B9. poft Pen- as I have done. And our Protestants themselves doe the like making those words of Christin S. Ihons Ghospell to be the forme and manner to make their pretended Bishops and ministers, their pretended cofecratours, faying to all fuch at their admittance, thefe words: Take the boly Ghaft , whofe finnes you forgine they are forginen wato them, and whose you retaine they are retained. And thereby claime as ample warrant and power as any Prielt, Bishop, Prelate or Pope doth or euer did, both to absolue from sinnes, and pardon and give Indulgence, for all paine, and punishment in any wife due or belonging to any finne, or finnes, how many or enormeous focuer they be, and by the greatest 2U-

And Protoft about Pardons.

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authority in their Religion presume to practise it in fuch manner. For absolution and pardoning of all finnes they have the warrant of as many Parlaments as they have kept fince Queene Maryes time, all the Reigne of Queene Elizabeth: King Iames and Charles all their books of articles, Canons, Iniunctions, and generall practife of their congregation Protestant in England now about 70. yeares allowing and exercifing publikely their communion booke, veterly and vnder greate penalties forbidding all other Rituals or Church feruice, in this euery minister doth may or is bound thus to fay to men confessing their sinnes vnto them. Our Lord le sus Christ hath lest power to his Protest. Com-Church to ab folue all finners which truely repent and be- munio booke lecue in him, and by his authority committed to me, I absolue thee from all thy finnes, in the name of the Father, Sicke, and of the sonne and of the boly Ghoft, Amen.

King James Supreame heade of their Church, in his Prouinciall Councell, or conference, with his Protestant Bishops and Doctours thus defineth or declareth. The particular and perfonall absolut King James tion from sinne after confession, is Apostolicall, and a and Protest. very godly ordinance. Where wee fee, that every Parish pretended Preist, or minister with our Pro- confer. p. 13. testants (for so their directory is) may, and ought by their Religion, attempt to give plenary pardos, and Indulgences, in as ample, or rather more ample, and illimited manner then any Pope did. For by their religion this is to be or may be executed by any minister to any penitent whomesoeuer without any restriction, and from all sinnes and puni-

shments due to them, which is most manifest by

their last affertion and doctrine of denying purga-

Titul.vifitation of the

Bishops at Hampton.

tory

The Apostolike Indgement Berrecenc 156 tory and prayer for the deade, onely constituting two places for the deceased, hell and heaven, and teaching that every penitent foabfolued, and receauing Indulgence from them, fo dying doth immediately goe to heaten, and fo of necessiry by their doctrine and practife, they must need shold, that they give plenary Indulgence to every fuch confessing penitent. This they confirme further, proue, & practife in all their Ecclefiasticall Courts. where they inflict, and continue, or at their pleafure forgiue, pardon and gine Indulgence of all punishments and paines for finne, Thisthey protest and declare with their publike authority in their Church service, discretimes in the yeare, their publike direction and commaunde, openly in their Churches thus pronouncing : Brethren in the primative Church there was a goodly discipline, that at the beginning of lent, fuch parfons as were notorious finners were put to ope pennace, or punished in this world, that their foules might be faued in the day of the Lord: and that other admonished by their example, might be the more afraide to offend: it were much to be wished, the faid discipline may be reflored againe. And this booke of articles it selfe in the 33. article hath., how after temporall pennance arbitrary by a Judge having authority, who may affigne more or leffe, longer or shorter, remit and pardon fomeorall, the greatest finners euen excommunicated, are to haue Indulgence, pardon, and absolution. Our Protestant Parlamets, and Religion doe expressely recease the first Nicen Councell, wherein the doctrine of Indulgences, & practife of them is as expressely approved, and callethit the auncient and canonicall law, antiqua & canonica lex fernabitur, and to be observed, and they

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Parlament. I. Elizabeth. Concil. Nic. 3. C.12.1I.

Cale and Proteft. about Pardons leave it in the power of the Bishop to be ludge, then and how they are to be vied, licebit Episcopo bumanius alsquid decis statuere.

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And their prinate writers both in their publike fermons, and bookes published with authority, and for which fome have beene made Bishops among them, doe thus confirme it. As there is a death in Theoph higg. finne, and adeath to finne, fo there is a double refurre- an. 1610. Bion the first à culpa from sinne : the fecond à porna, from the punishment which followeth thereupon. The Feild bookes from the punishment would joue wern thereupon. I be of the Church me Church admittetb and receaseth all, that with for- 1.1. c.17. P 33. rowfull repentance returne, and feeke reconciliation, bor greate soeuertheinoffences bauebeene : not forgetting to we fe due fenerity which yet she sometime remittesh. The mucient Bishops were wont so cut of greate parts of enioyned pennance: which remission and relexation was called an Indulgence.

The like have others, and among other reasons Feild supr.l. 1. and authorities for this old custome, and doctrine c. 17. 1. Cor. they cite and expounders Catholiks doe, the pradiseand place of S. Paul rothe Corinthians before alleadged. Therefore having fo ample and evident testimony and confession of our Protestants in this point, wee may be more breite in relating the Fathers of this Apoltolike age, the doctrine in question being by all even adversaries thus confelled to have beene delivered by Christ, Apostolicall and Godly. First to begin with the See of Clem. Rom. Rome Sainct Clement and many others are wor- spift. I. Lee thy witnesses, that Saince Peter the Apostle left 2.in epist. devnto him his Successour in the Roman See this Scot 1 2 etat. power, in as ample maner as Christ communicated 6. Flor. Wiit vnto Sainct Peter, and calleth it a rule of the gornie chron. Church, Ipsi trado à Domino mihi traditam potestatem Ocho. Conf.

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ligandi

tigandi & foluendi, vit de omnibus quibus cumque de erenerit in terris, boc decretum sit & in culis Ligabit enim, quod oportet ligari, & so sues quod expedit solui, tanquam qui ad liquidum Ecclesia regulam nonerit.

Clem. Conft. Apost.lib.2.c. 23.12. Cap. 18.

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Cap. 19.

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Cap. 21.

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And for all Bishops he fetteth downe, from the Apostles order, that all Bishops should vie mercy humanity, and indulgence to wards penitents. Primum potestate reum indica, deinde cum mifericordia, humanitate Gindulgentsa enm concilia, promittens ei falutem, fi morem mutanerit, o ad panitentiam redierit. Oportet pænitentes libenter udmittere, gaudentes illorum caufa cum mifericordia, & bumanitate, iudicantes eas, qui deliquerum. He setteth downe the manner how Bishops should not fuffer finners to enter into the Church , wntill they had done pennance as he should thinke fit, and then to forgine them. Cum aliquem peccaniffe cognoneris, inbe cumforas enci inerestique pro co rogent. Tunc subchis illuminware & expendens an panteat, & dignus fit, qui in Ecelefiam ominino receptatur, affiction illum diebus ieinmorum pro ratione peccati hebdomadas duas, veltres, voel quinque, vel feptem, dimitte. Where the graunting of pardon, and Indulgence, more or leffe is referred to the Bishops judgmet, and diferetion. And further , omnium chram haben Eps copus. Panitentibus remissionem concedere oportet. Recognofee & Epifrope, dignitatem tuam, quod ficut ligandi potestatem accepifti, fic ettam foluendi. Obitnens igitur foluendi potestatem, vecognosce terp sum, & fecundum dignitatem loci tui, in hac vita verfare, sciens quod de pluribus rebus ratio abs te requiretur. Cui enim, inquir, depositum est multum, abundantius repetetur ab eo. Nam peccati expers reperstur nemo, excepto co, qui propter nos factus est homo. Quoniam scriptum est nema mundus à

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And Profest, about Pardons. Gedibus, neque fi vonum diem vixerit. Where pardons and Indulgences are commaunded, and the necessity of them among all men sinners degeneralization in other places

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Heteacheth the like thus againe, peccantem ca- Lib. 2. Conft. flien, & iciunio afflictum remissione releun, Ginge- Apost.c.21. miscentem recipe. And leaving all to the Church, to Cap. ar. impose pennance, to alter chaunge, ease or give, pardon, release, and give Indulgence of it, he addeth: nolise pro omni peccato eandem sententiam ferre, Cap. 52. fed vnicuique propriam pænam statuite, cum multa prudentia. Alios minis subycies, alys subsidys pauperum, alios iciumis affliges, alios segregabis pro delitti magnicultine. Denerfis delictis dinerfas pænas imponans. Si panitentem non receperis, infidiatoribus trades, oblitus David dicentis, ne tradas beftys animam confitentem tibi. Si quis Episcopus aut presbyter, cum quià peccacorenertitur, non recipit, fed regest , deponitor, co quod Christum offendat, qui dixitiob onum peccatorem qui resipifcat, gan dinm oboriri in calo.

And Sainct Ignatius earnestly vrgeth to take Ignat. epift. mercy of, and pardon penirent finners, and recease them with all gentleneffe, as a meanes to bring them from finning to faluation. Obfecto was, quot quot panitentia ducti redierint ad vinitatem Ecclefia, suscipite illos cum omni mansuetudine, vet per bonira. This doctrine tem & patientiam vestram refipiscentes ex diaboli las of Indulgéces queis, digni iam Christo facti, Salutem consequantur taine from dernamin reeno Christi. And to come home to this the first conour owne contry of Britaine, Giraldus Cambrenfis verfion thereanold learned Bishop, and greate antiquary en- of, to Christ, treating of the first faith, and Religion of the Bri- bren. descriptans, de antiqua fidei fundatione, Christianitatis amore tione Cambr. 6 denotione: faith they ever cotinued in the fame, & cap. 18,

Cap, 14:6 91

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The Apoll Indement Betweene Cath. among other cultomes and observances kept from the time of their first conversion, their Church had farre greater Immunities priniledges or Indul. gences then in other places : Ecclefia istorum lone maiorem quam alibi pacem babent.

These Indulgences here did farre exceede them which the Canons graunt, Longe Canonum Indal gentiamexcedente. An euident argument they were more auncient then the Canons. And being ash teacheth without Innouation or chaunge, euc from the first connection of this Kingdome and the Apolles time. Which our oldest antiquities varranted both by Catholike and Protestant hillo rians, and our Protestants themselves will the proue vnto vs. They restifie with Antiquity the Pope Eleutherius was bonus paterfamilias, a good Steward of Gods Church, And King Lucius en treated him to be joy ned to the Christian faith and Church which was then and had beene from the beginning. Lucius Britannia Rex Christiano cam cum suis subditis adsungi à pontifice petit, per litera. and hee lo effected it, that the Britas were contract and Arengthened in the doctrine which they had receased from the Apostles, and the whole Kingdome here professed it Eleutherius vet bonus parents milias effecit, vi confirmatis & confolidatis Britann in suscepta prius ab Apostolis doctrina, totum illudie gnum in eius fidei verbum iuraret. And this Apollolike faith and doctrine was the same, which this good Pope S. Eleutherius and the Romans then and the Christian Britains here also professed, these Protestants and all Antiquaries agree, saying duno. Godw. that the first preachers to King Lucius were Apo-

Io. Bal. I. z. de vit. Pont. Roman.in Eleur. Robert Barn. in vit. pont. Romin cod.

ignate opife. ad Philadelp.

Bal. lib. de Script. Brit. centur. I. in Eluana & Meconu. of Brit. Rolike men or instructed by them , per Apostolies

John octrine.

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and Prot about Christian Imager. resin Christo renati, and our King fent for this A-Rolike faith to Pope Eleutherius at Rome: litem fuis Rex Lucius, apud Eleutherium Pontificem egit ive apud Romanos Christianorum adscriberetur numere. And the Apostolike Catholike faith which was here at Rome and from thence fent and confirmed here, in this question of Indulgences, was the same Arthurij. which the present Roman Church now profes- Charta S. Pafeth. For weereade in the old Acts of those legates which S. Eleutherius sent hither recommended by these Protestants for authenticall, as written by themselues, Fugatius & Damianus vi apud posteros Eleriora perdurarent, membranis his dederunt Acta per legaos, inde ad nos peruenerunt, and many other antiquities. That the fe holy Legates procured 10. yeares ften. Acta per of Indulgence for all vifitours of that Sacred place of legat. Crapge. Glastenbury : Sancti Phaganus & Dernianus perquiferunt ab Eleutherio Papa qui cosmisferat decem annos land. in Arth. Indulgentia. And thefe old Acts didteftifie, that the fame holy Legares obtained 30. yeares of Indulgence for all Bishops, that should with deuotion vilit the chappell there builded in honour of S. Michael the Archangell. Dicebat eadem scriptura quod venerandi Phaganus & Deruianus perquisierant triginta unnorum Indulgentiam omnibus Episcopis ipsum locum, ob honorem beati. Michaelis pia voluntate vif santibus. The old Manuscript antiquities of Glastenbury fer downe the names of almost an hundred holy and auncient Bishops, which had given Indulgences to that holy place, Wee cannot but ludge the like of other Churches, and places Whole monuments have not beene so happily preferued. And this is sufficient for this Question.

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The reverent concerning Images, and is this: The Romish doctrine vie of holy concerning worship and adoration of images is a fond Images thus thingt, warnely invented, and grounded upon no war-

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162 The Apost. Indgment Berweene Carb.

concerning worship and adoration of images is a fond thinge, vainely invented, and grounded upon no yearrant of Scripture, but rather repugnant to the word of God. The Councell of Trentfor Catholiks thus delivereth their doctrine, and practife in this point, which these men terme the Romish doctrine, Imagines Christi, Deipara Virginis & aliorum Sanctorum, in templis prafertim babendas & retinendas: es que de bitum honorem & venerationem impertiendam: non quod credaturineffe aliqua in ijs divinit as, vel virtus propter quam fint colenda: vel quod abeis fit aliquid petendum: vel quod fiducia in Imaginibus fit figenda:veluti olim fichat à gentibus, que in idolis spem suam collocabant : Sed quoniam honos qui eis exhibetur, referiu ad prototypa, quailla representant. Ita vet per imagines quas ofculamur, & coram quibus caput aperimus, & procumbimus, Christum adoremus, & Sanctos, quorum illa fimilitudinem gerunt, veneremur. I d quod concilirum, prafertim verò, secunda Nicana Synodi decretis contrasmaginumoppugnatores, est Sancitum. That the Images of Chrift, The Mother of God and other Saints are to be had and retained especially in Churches: and due honour and reverence is to be done unto them: not because wee may or doe beleeve, there is any dinnity a vertuein them, for which they are to be reverenced: or that any thing is, or may be asked of them, or trust placed inthem, as it was wfed of the gentils, which placed then hope in Idols. But because the honour which is done to them is referred to thefe whofe Images they be, andrepresent. So that by the Images which wee killes and before which wee put of our hats, and kneele downe, wee adore Christ, and worship the Sainets, whose similitude they beare. Which is defined in the decrees of Councels, espeAnd Prot about Christian Images. 163
especially of the second Councell of Nice against the op- Concil. Nic.
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That Nicon generall Councell fo defineth, and sellifieth it to be the doctrine of the Fathers, and tradition of the Catholike Church in all the world. Imaginis honor in prototypu refultat, & qui adorat Imaeinem in ca adorat quoque de feriptum argumentum. Sie enim Sanctorum nostrorum patrum obtinet difcipline, vel oviditio Catholica Ecclefia, queli finibus vfque ad fines Enangelium suscepir. They say it was the faith of the Apoltles, Fathers, and all true beleeuers in the world. And doe anothernatize all that alledge the sentences of holy Scripture against Idols, against fuch facred Images, or call them Idols, or fay the Christians adore Images, as Gods, and those that wittingly communicate with them; that hold opinion against fuch Images, or abuse them. San-Ha Synodus exclamauit omnes fic credimus, omnes item Sapinus, omnes approbantes subscripfimus. Hacest fides Apostolirum, hac est fides patrum, hac est fides orthodo-Lorum bac fides orbem terrarum confirmanit Credentes in vinim Deum; in Trinitate landatum; venerandas Imagines amplexamur. Qui secus agunt, anathemate pertellantur. Quicunque sententias facra Scriptura de Idolis centra venerandas Imagines adducunt, anathemin Qui Venerandas Imagines Idola appellant, Anathema. Qui dicunt qu'id Christiani Imagines ve Deos adorent, anathema. Qui fcientes communicant cum ilis, qui contra voneran das Imagines sentiunt, aut cas debonestant, anathema. And this being a generall Councell, as our Protestants confesse, and so by their owne allowance before, the greatest authority in the Church of Christ, dath expressely confuteall preteded obiections out of Scripture, which

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The Apost Indement Betweene Cab.

Protestants now vie against holy Images being wrged by the Iconoclasts Image breakers, heretiks at that time, And proueth that from the Apollies time, the Catholike doctrine and vie of them had

cuer beene observed in the Church of one

And for this first Apostolike age, Eusebius, So. zomen, Nicephorus and others testifie, that the woman of phænicia cured of her infirmity by our Saujour in the Ghospell, by touching the hemme of his garment, did make Images of that miracle of Christ healing her, and herselfe kneeling vitto him: and that at the Image of our Saujour there grew vp an herbe curinge all difeafes, to prouethe allowance, and retterent vse of such, for the Christians had that Image in greate reuerence, and so Eufeb. histor. it continued at Paneades in phoenicia, vntill Iulian Eccl.1.7.c.17. the Apostata pulled it downe, as he did other such Christian monuments, and set up his owne stam in the same place, which was miraculously broke,

Sozom.hift, Eccl.1.5.6.20 Niceph. l. ro. c.30.Synod. Niczo.2.

Idolaters which broke and prophaned the Image of Christ, the Christians gathered the peecestogether, placed and reverently preferred them in the - Church. Id temporis gentiles statuam Christi tantatm violentia trabebant, vi cam confringerent. At Chir

and ouerthrowne by God to make knowne his

wickednesse therein. And they were onely Page

Stiani postea cius fragmenta cum collegissent, in Eccles posuerunt, whi etiam adhuc custoditur. Nicephorns and athers write. Statuam autem Christi, Christianitumi

Diacocinum Ecclesia transtulerunt ; & bongratiore la positam, cultu connenienti prosecuti sunt, locumum que eum libenter frequentantes, & Imaginem ipfamit

Spectantes, desiderium Suum & amorem erga statuan fine archetypum, primariumque exemplar declararum.

Like

And Prot about Christian Inages. 165

Likeisthe history of our Saujours holy Image mi- Tabul. & Armentoufly made by himfelfe and fent to King Ab chiu.ciuir. Eis or Abagarus at Edella, in Syria Reprand reginented with greate honour and reverence, as inuincible testimonics and authorities of aheiquity

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Eugrius and others call it findifien an lineginem diumitus, fabricatum. The most bely Image made c.17. Const. God The Greeke Church keepeth a yearely Porph.Impefealte and folemnity of this holy Image on the 17. rat, orat. apud of the Calends of September. The fame I fay, of the Ang. Monol. huly Image of Christ made by himselfein wipinge Gra his face, going to his passion, with a linnen clearh septem Metadelinesed to himby S. Veronica, by longe Berenice, philit it No as the traditio of the Church of Christ Methodius, The S. Alex Marianus, Scotus, Mattheus Weltmorialterienlis Nieeph. 1.3.c. and others, and the same holy Image Still with 7. Cone. Nic. greate reverence preferred at Rome Muincibly . Stepha prove How much this facred Image washonoured drian. Pap.ep. presently in this age, and ever after weemay in- ad Corol Emperour, as it is thus related by our old historian Concil Matthew of westminster, even as he is published by out Protestants and others. Toberius being Rom. Mett. troubled with a grieuous leprofie, and hearing of in Tyberio. the miracles of Christ grat and about Hierusalem Marian. Scot. fent Volusianus thither to entreate Christ to come 39. March. to cive him, but the lewes having pur him before Volutianus coming to Hierufalem to death, he elifoh anigrameeting with S. Veronica, and informed by her & fit 31 Raothers that this holy Image being denoutely when, Polychron, L. presently be healed, He bringeth S. Veronica with

deffæ apud Nicep.l.2. ca. 7. & alios. Euagr.l.4.c.26 Damafc. li. 4. de fid, orth. c.17.Orthod. Metaphr. 10. Tradit. Ecek de S. Imagitte in chronic.an.

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The Apoft Indement Betweene Cath. 166 the Image of Christ to Rome, and enformed the chin.cipu. E -Emperour of this matter, whereupon Tybering deffe appud caused the way to be spreade with silke cloather Nicep.L.z. ca. and the Image to be thus prefented vinto him. Who 7. & airos. E. preferrly thus beholding it, obtained his former dag-1.4.c.s6 Damate L.4. health. de nd, orth. Ocfar pannie fenicis wiam sterni fetit, & Imagi-Lordinod. nem fibi prafentari pracepit : Qui mox et cam fuit m c.ig. Conft. tuitus, priftinam afferneus eft fanitatem. This greate Porph.Imprburga taro, ter

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honour the greate Emperour by the direction of Gild, lde ex. Christians vied, as they likewise did, being him-cid & const selfe either actuall a Christian, or so farre a friend felfe either actuall a Christian, or fo farre a friend and professour of their faith that as our older hiltorian S. Gildasand others write hethreatened Auto Beclef. death to the accusers of Christs Servants euen against the will of the Sendre, Comminata, Sends Baron Annal. notente, à Principe morte detet oribus militum eins den Athan, Serm. Christi Wee finde also that the Syndon wherein de past. Imag. the facred body of Christ was wrapped in his holy Niggo, Sonc. sepulcher, did recease and retaine the Imageof Westmonap it is so kept in Ecelesia Tauronensi, to this day with bgreate renerence. So of the Image of Cheift inteconta heres gall attire made by Nicodemus and still honoured Ireneb. lib. i Beritum, most miraculous when it was abused by 6.24 Niceph Icw tellified by S. Athanasius, the second Nices 14. Ecch hif .. Councell and others, and attributed to S. Nicode 5.2. Terulle musthe maker thereof.

Saince Epiphanius also maketh mentions ofduers Images of Christ, forme of gold, others of filue, others of other matter preserved from the time of Carpocrati- Pontius Pilate before Christs Passion, And those Imagesmust needs be both very auncient, and ho-

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And Prot. about Christian Images. soured for both S. Ireneus and Terrullian make mention of Carpocrites and his followers the hereriks of that name, and who began about the yeare of Christ 129. Whome S. Epiphanius doth charge to have exceeded the due Christian honour given to Images, and among other their errours to have offered facrifice, even such as the gentiles vsed to thele & other prophane Images of Pagans. Habent Imagines per colores depictos, quidam etiam ex auro & argento acreliqua materia, quas fane Imagines lefueffe dicunt : C has lefu Imagines fub Pontio Pilatofadeselle, quando inter bomines ver fabatur. In superque philosophorum quorundam, Pythagora, Platonis, Ariforcise, & aliorum. Cum quibus Philosophis criam alias Imagines Iefu collocant, collocat asque adorant, & gentium mysteria perficient. Erectis enim bis Imaginibus de catero gentium mores sernant. Qui vero sunt gentium mores aly, quam factificia at que alias Nicephorus having related the history of Christ his Image, fent by him to King Abgarus, whom he nameth Augarus, reigning voltra Euphratem, beyond Euphrates, immediatly addeth, that the King of Persia also sent for , and receased by a skillfull painter both the Image of Christ and his blessed Mother: dicitur quoque Reyfarum Rexmann ingenioque promptum pictorem mifife, & per bunc, feruenti fides defiderio, fimul & ipfins Christi, & que eum dinino modo genuit, matris, quam celerrine Imaginem depictam accepiffe. Andto affure vs of the certainty of this history, he immediatly addeth, that it was both registred in the publike records of the then regall City Edeffa, kept among their publike monumets there, contained in the history of King Abgarus, translated out of Syriake, and so published. Asque

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The Apoft Indoment Bertveene Carb. 168 hac quidemex Tabularis on arthius curicatis Edeffe. qua tam regia administrabatur potestate, funt defin ya. Fuerant enim i a publica librorum monumenta relata Et libri de deugari rebais conscripcio har quoque comple Etebantur, ex Syrorum linguatrumflata Qua amo crim recte bie loco opiner effe expositio gnome bne cogem

Metaphraft. die 10. Aug. & Ig. Nou. Conft. Poph. Jupr. 10. Aug. Harr. hift. manuscript. ]. e. Iz. hill Mill 1, 17. 2 ... 1935

The worshipping of theferholy Images, che. cially that which King Abgarus a Christian receaued, is delivered vnto vs by no leffe then fuch publike regall warrant, decree and practife. For as the Emperour Constantinus porphyrogenitus, Simon Metaphraftes and others prone vnto vs, King Abgarus being Christened by S. Thaddeus and warranted by that Apostle in his Christian procesdings, this King receating the Image of Christ with greate I oy and honour, whereas there was a Pagan God placed beforethe common gate of the City; which cutry onerhat was to enter into the City was fittle to adore, and offer voto it certains prayers, fuch as the Pagas ordained for their Gods, and then freely to paffe into the City. This Idol the King tooke downe, and fet in place thereof the linage of Christ which Saince Thaddeus had brought vito him with thefe words written in la ters of gold Dens, qui in re facrue, à spe nun exisdet. O God berbits trufteth in thee, shall not fayle in his hope. And withall he gave commaundment, that wholocuer paffed into the City by that ports, should first doereverence, and due honour tothat Arcuulf. & A- Image. And this order was observed of all Paldaman, in re- fengers during the Reigne of Abgarus and his lat. locorum fonne after him, og usin snount

Sanctoru. Beda libello de logis fanctis.

Arcuulfus an auncient Bishop of Fraunce and pylgrime to Hiernfalem, quilocorum gratia Sando-

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And Protoft about Christian Images, meneran dierofolyman luftrata omniterral proifing Adamannus an holy Preilband Abbot of this Britaine, and S. Bede afterthemis witnesse. that among the holy measuries of Christ at and shour Hierofalem) there was kept a lynnen cloath aboue 8, footelonge, madeas was thought by the bleffed Virgin, redde on the onchide, and greene on the other, containing the Image of Christ and his iz. Apostles, and was there worshipped in the Church Alind quoque uliquinto mains birreum in Ecclesiailla veneratur, quod fortur à Sancta Maria contextum, duodecim Apostolorum, Cr ipsius Dominicontinens Imagines, uno latererubro, & altero viridi. S. leremenatial Dorotheus Writeth, that I eremy the Prophet pro-Aug.I. detaphelying of the coming of Christ, ganethis for a erraine token and figne, to know the time, becanse all people then should worship the crosse. Signum aduentus ipfines eret tuobis, quando wniner fa Pallad, hills genter lighum adorabunt, And gaucan other figne as certaine, and notorious, as the other to the Preifts of Egypt, where he prophelied, that when the Mellias should be borne of a Virgin, and ly in a manger, all their Idols, should be broken and fall downe; which the Prophet Elay also thus forefold. monebuntur simularbrartig yper à facieres Mhich all Writers Greeke and Latine, Catholiks and Protestants confesse and prone to have beene effected, when Christ newly borne with his mother fledde mend 12 Perinto Egypt, the Idols of that nation most Idolatious then fallinge downe. And to make enidenceuen to blinded men, that Christian Images be novidols, or forbidden, but allowed, and to be reuerenced, at that very time when theidols were thus miraculoufly destroyed, the holy Prophet both appointed the

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Dorotheus Synop.de vita & morte propherarum in

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Ran. lauf in rie Apallinis, Soz. hift Eccl.I.s.c. 20. Ceffig. 1.6. C. 42-Nigeph 1.10.031.64 Annal. Eclail Eifsogrand center batte I. diffinction Volater gemde Natal 434. -(ils

Dorotheus Copr.

The Apoft. Indgment Betweene Cath. the Egyptians, to make Christian Images namely of Christ and his blessed mother, and reverence them which they did. And this was both publikly. and by all practized, and by their King as authentically examined and approved. Ieremias fignum dedit Sacerdotibus Agyptiacis qu'id oporteat simulachra corum concuti, & decidere per fernatorem puerum ex wirgine nafciturum, & in prafepi iaciturum, propterea ctian nunc virginem in lecto, & Infantem in prafepio collocant & adorant . Et cum caufam olim Ptolomans Rex percontaretur, responderunt mysterium esse ipsis a maioribus traditum, quod illi a fancto Propheta acce-

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Aug. 1. de inwitat, Mart. in Augusto. Ran. Highed. deligtat.s. fol. Speed Thea

ter of greate Brit. 16. 0 Chartlin Gallia Francisc. Belleforest Colmog. 1.2. P.303. in lud. druid. & alij.

This was like wife reuealed to Augustus the Emperour by the apparition of a Virgin with a child Polon chron in her armes from heaven. And he fell downe and worshipped the Image or apparition ! And is hill.4. 62.3. commended for it by all writers. Apertum of car Hertin. Sche- lum & mimius fplendor irruit super eum , & widit in calo pulcberriman virginem frantem super altare, & puerum tenentem un beachijs. Et miratus eft nimis, & woeen dicentem audiuito Hac ara fili Deseft. Qui flatim projeciens fe intercon, adoranit. This was the Annal. Ecelef. doctrine and practife of the Druides of this Kingdome and Fraunce, whome our Protestants mer, ucylouflie commend vnto vs, for having a Prophelic among them, that the Saujour of the world should be borne of a virgin, they erected Churches & Images into the namely at Charters in France. Wheretheir Prince and they both founded fuch a Church with an Image of the bleffed virgin with Christ in her armes, and worshipped it; as the

auncient tradition and Annals of that Church with

lothers proue. Take all ylort off the carflob vil

And Proteft about Christian Images. The Image or ligne of the Croffe is not forefembling, representative of Christ or his Passio as the Images of Christ and his Sainces be of them, efper cally that being a common instrument of death in the greate Romane Empirear the death of Christ. And ver in honour of Christ fuffering death and

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redeming the world by his passion voor Crosse, The figite und Image thereof was prefently after his death even by his Apollles, disciples, and first Christians in this age, had, and vied with greate reuerence; and honour. I may be more breife in this matter feeing our Protestants by their greatest enenregalianthority have thus declared The figne King James of the Graffe is an Apostolicall confitution and Tradi- and his B. B. and fo they vie in their publike practicall confer. at communion books with baptime of every child, uel.ag. Burg. thus prescribing for a rule and law The Preist shall p. 139.124. make a Croffe, upon shockildes forehead, faying : wee 125. recease this child into the congregation of Christs flocke, Communion and doe figne him with the figne of the Croffe, intoken publike Bapthat bereafter be shall not beashamed to confestethefaith silme. of Christ crucified, and manfully to fight onder his banner, against finne, the world, and the devill, and to continue Christs faithfull fernant onto his traes end. Amen. Therefore if by fo greate a Protestant warrant and profession the signe of the Crosse is so honorable, that it is an Apoltolicall confliction, binding and commaunding all, an Apoltolicall tradition, to be religiously kept and observed of all, so honorable and necessary a profession, confession and testimony of our faith, antiReligion never to be denied, that when wee were infants, and could not doe this of our felues, it was, and ought to be performed by others for vs, as our whole faith

1d.in vit. 5. floan.Apoft.

S. Ephrens Sermonde Sandilsim Cruce Do .inim

was to protested for vs in our baptisme, much mon ought all Christians coming to years of Jude ment, and discretion performs those holy bonds and duties by themselves many a good and

And that our Protestants need not searched have betein donne or graunted too much, they shall heare the Apostolike mon of disage, from whom they have in some forteborrowed chistles doctrine, practise, and confession, deliner the Apostolike doctrine, wie & custome, farremore plaintly, amply, and honorably, in this businessome

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Anonym. antiq.in vit. S.
Thoma A
post.
Idem in vit.
S. Bartholomei.

The old Andnymus writer of the Apostles lines published by the learned Bishop Fredericus of Vienna allmost an hundred yeares since, and then the exemplar exceeding old characteribus plusque wetuftisinferiptum, writerh, that Saint d haddens cured King Abgarus with the figne of the Croffs imposito Regi crucis signaciolo, ab omni cum languat Sanaust, An holy Angellengraved in Square stone foure Crosses in sugar couner of the Church one per quatuor angulos circumnolans, digito fue in quadriess faxis scripfit figuum crucis. And gaue Charge to make the ligne of the Croffe on their foreheads Quale figures ego feulph in his faxis, tale was digit vestre facile in frontibus veftris, Gomiamalaft gient a restit Saince Ihonthe Apollo making the ligne of the Groffe over poylon drunke it without hurt. Falto figno Crucit venenum fine lafone bibit.S. Ephrem in his Sermon intituled of the most holy Croffe of our Lord, De fanttifima Crice Domini, speaking of the glory thereof boldly affirmeth that the holy Apoltles armed therewith, draw nations to adore it. Hac Crucis armatura muniti fat Eti Apostoli omnem immici potentiam, conculcarunt

Id.in vit. S. Ioan, Apost.

S.Ephrem Sermon de Sanctifsima Cruce Domini.

Mad Protoft about Christian Smares. Bisque genter fais Sagenis ad hujus adorationen deriver tell teth, that Sainel Panengargnes & course

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S. Bafil fpeaking of traditions of the Apoltles, Bafil. I.de Spil meth this for one. Ve figno Crucis cos, qui fpem col- ritu fancto c. must in Christum, fignemus. So hath Tertullian, Tertull.l.de and others, that it was a tradition to vie it in all coron. mil. c. dions. Ad ownem progression, at que promotum, ad 3 4. Cyrill. nem adition & existing and veftishin & calcearums Hierofolim. catech.13. Bad luncher, ad menfas; ad lumina, ad cubilia, ad sedfil.de Spir. j. lia, quacumque nos connersatio exercet, frontem Cruc. I. Hier, ep. as signaculo terimus. Traditio tibi pratendetur anctrix, 22,ad Euft. confectado confirmatrix, & fides observatrix. He Theod. 1.3. bift.c.3. lived soone after this first age, and S. Martiall Martial cpil. connecting with Christ, and his Apostles confirad Burdegal, meth it: Grucem Domini, femper in mente, in ore, in fi- c. 8. mo tenete. Crux enim Domini armatura reeftra contra Sabanam, galca custodiens caput, lorica protegens pedus, clypeus tela maligni repellens, gladius iniquitatem & Angelicas infidias permerfa potestatis sibi propinquare nullo modo finens. Hor folo figno caleftis victoria data est nobis, & per Crucem baptismo Dei Sanctificatumeft, The Croffe of Christ is ever to be in our minde, our mouth, and figne. It is an armour against Sathan, a Sallet defending the heade , a breafteplate defending the breast, a sheild repelling the darts of the denill, a fword beeping us from his iniquity and decens. The signe by which celeftiall wictory is given wnto ws, by the Croffe baptisme is fanctified.

Saince Clement from the Apostles witnesseth, that the Bishops and Preists in the beginning of the facrifice of Masse armed themselves with this ligne on their forehead. Episcopus Splendidam vestemsnauens, vna cum sacerdotibus, & stans ad altathe factomann in fronte tropheo Crucis, dicat. The

hiltory

m. Talan

The Apoft Indementberweene Cab. Hift. S. Petri hiftory afcribed to S. Linus Successourto S. Pote

S.Lino, the

Ignat.epift.ad Philippen. Vincent.fpecul.l.ro.vit. S. Andree per Presbyter. & Diacon Achaig. Bremia. taphr. in S. Andrea S. Iuo de Sacram. fer. 4. Remig. Antifiod. in pfal 21.& 4. Bern.fer.de fran.cont.Berengar. Miff. S. Chryfost. SS. Petri, Iacobi, Marci, & Dionil.Areop. Eccl. Hierarch.

C.2.C. C.part.2.

part. 3.

Petri afcript. testifieth, that Saince Peter standing by the Cre wonderfully commended and honoured it for the milteries thereof, defending os reprefending on redemption vnto vs whedin the facred milteris driving away the poifon of the ferpent. S. Ignahi faith it is a Trophy, or figne of victory against the douil, he trembleth, when he feeth it; and feared when he heareth of it. Trophanm eft contraipfinipe tentiam: quod obi viderit horret, & audiens timet.

The hiftory of Sainet Andrew that greate Apo. Rom. in felto Itle Written by the Cleargy of Achaia where he S. Andr. Breu. fuffered martyrdome, then prefent or lining; and Sarisbur.ibid. both confirmed by many other old writen, duplici Mart. and receased by the Churches authority is won inter opera S. derfull for his worshipping of the Image of the Cypriani. Me- Crosse. Adductus Andreas ad locum martyry; cun Crucem widiffet , longe exclamare capit : 6 bona Cris, Carnat. ferm. qua decoremex membris Domini suscepisti , din deside rata, follicitè amata, fine intercessione quafita, & diquando cupienti animo praparata, accipe me ab homimbus, or redde me magistro meo. And he is accompted first composer of the Masse now called S. Chryso-S. Andr. Lan- ftomes Maffe, wherein the figne of the Croffeis vied with greate honour. So it is diverstimes in the Maffes of S. Peter, S. James, S. Marke, and others, S. Denis the Areopagite witnesseth it was honorably vsed in the holy mysteries, Sacraments, and ceremonies of the Church in this age. Pontifer trino Crucis fancta fignaculo conctioneminchoat. Cuilibet ip forum à benedicente Pontifice Crucis imprimitu fignum. Signi vitalis impressio omnium simul carnalium defideriorum vacationem, vitamque ad Deimisationem effectam fignat. Prochorus and others write,

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And Prot. about Christian Images that S. Ihon the Apostle did divers miracles with his holy ligne. Santta Crucis fignaculo munitiit. San- Prochorgs to Be Crucis fieno dixit infirmo: in nomine Domini noftri S.loa.c. 3. C. lefa Christi Jurge, & vade in domuni tuam fanus: & time furrexit ager fanus. The like is written of in S. Thoma 5. Thomas the Apostle, and there still remaineth epist. Indie. to this day from his time, an Image of the Crosse engraved in stone vpon a tombe, where he prea-

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Therecital of others in this age committed to Gul, Eifeng. witing by credible Authours, would be longe and redious in fo manifelt a truth. Gulielmus Eilengremusin his fift Cétenary hath gathered many there mbefeene. This holy vie and custome was transported even in this time by all humane Iudgment, even into the new world, as some call America, for both Catholike and Protestant Authours and eye witnessing trauaylers assure thus: In Acuzamil an Ilande neare unto Incatan, they founde a Croffe two fadoms bigh, to which they of the contry had recour fe as to acelestiall and dinine thinge. Which must needs be erected by Christians there, in this primative Tradit.de S. time, this being a plaine and geometricall Image and paterne of the Crosse of Christ, by tradition theene foote longe Crux Santia quindecim erat longa redes.

And to come home to our Britans here, their of this profefauncient learned Bishops and Antiquaries affure fion. vs, that from their first conversion they vsed de- deser. Cambr. uoute reuerence and gaue farre greater honour to cap. 18. the Image and figne of the croffe, and fuch reprelentative holy fignes, then any other nation Chri-Itian did. Cruci denotam renerentiam exhibere longeque magis quam vllam gentem honorem deferre vide-

Gulielm. Eilengren. cent I.part.g.dift.

supr.fol.93. 130. 138. 139. 142.143.144 147.149.149 IfO. If3. IS7. 163.163.167. Authour Colmogr. discript. gent. Edw. Grymfon Booke of Estates p. 261. Cruce, Guliel.

Girald. Cábr.

Eilengr. cent.

I.dift I. f. 42.

The first Chri-

Aian Britans

abulis lig. at-Baron. & Spondan. Annal.an.60. & III. Seger, Bin. Tom. I. conc. annot. in Eugriftum. Sozomen: hilt. Ecclef. l. 2.6.1.8 alij

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elct.Camer.

The Apost Indement betweene Carb. Manufer. ant. mws. And wee finde in the Antiquities of Glalle Glasten Ecol bury, that S. Ioleph of Aramathia who bury Christ, and his holy companions which with his lived and dyed there yied holy Images of the fe & others, and by thefe founde ther after in King Lucius time Damianus and Faganus knew the to have beene the lyuing and dying place of those Saincts! Figuram noftne redemptionis aliasque figura manifestas repererunt , quibus bene cognoucrunt, qu Christiani prius locum inhabitanerum. Where ve fee the sholy Christian Images then to have been a certayne distinctine figne, and token, ofthefin Christians from other people. For as Baroning Spondanus, Senerinus Binius an others prouch many auricient old lawes and other authorities, i was a receased cultome even from the Apolles erecteroffes in the Churches which were founded And Sozomen with others affirme, that the gentle themselves did freely confesse, that this was the Sibyls verse. Ipsi gentiles ingenue fatentur, hor elle Sibyllæ carmen.

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O lignum fælix in que Deus ipfepependit. O bappy croffe whereon God him felfe did hange.

And no man can deny it. Nemo pernegabit, And the Sybils did both Prophesie of the crosse and the worship thereof. Quare & lignum crucis, & en veneratio a Sibylla prafignificata eft. And this ha affirmeth from certaine tradition, and vindoubte erhe testimonyes. Hacex viris, qui illa accuraten runt, & ad quos corum cognitio à patribus ad liber successione quadam derinata peruenit, & qui eada ipfa literis prodere, posterisque relinquere studuerun audinimus. And thus it was observed here in Bri taine the first Christianitie herein euery age, by Tolep

And Prot. About Christian Images. toleph and his offociation the first age, by S. Damianus Phaganus and their company in the fecond, and third alfo. In which we find it was a cufrome also among Christians both to carry about with them the Image of the croffe or crucifixe, and to give honour vnto it, as much as Catholichs now doe. This we proue by S. Amphibalus that blefled priest, Bishop and martir sent hither from Rome, and continually carryinge a crucifixe about with hym in the moste bitter persecution of Dioclesian. What was the worship hee and others then did vato it, wee cannot bee better informed then by the president and example which S. Albane our nusc.ant. to. first glorious Martyr by common computation, Capgran. Ialeft vnto vs penned by a Britan then living as he gennen. & alij testifieth in his life, in the presence and with the allowance of S. Amphibalus, thus related: [ape proflernitur ante crucem, & quasi pendentem Dominum lefum in cruce corneret, Deniam precatur. Sie pedes, se vulneris loca assidua exosculatione demulcet, ac si adiplius quem crucifigi viderat vestigia procumberet Redemptoris. Sanguine mixta per ora volumntur lachrima super illud venerabile lignum crucis obertim decidentes. He often falleth do wne before the Croffe, and as behad seeneour lard lesus on the Crosse. The blessed penitent craucth pardon. Sobce did with dayly kessing embrace the places of his woundes, as if he had fallen downe at the feete of our redeemer, whom he faw crucified. Teares mixt with bloode do runne. downe his face, and plentifully fall downe uppon the venerable Crosse. alloweth, or any good Catholike doth, or is al-

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This is as much as the present Church of Rome lowed to doe. And yet this greate glory of Britayne, so glorious and noble a Saint, & Martyr, giving

Anonym. Brit.in vit.S.

tils for their Idols, as any Christian, Catholike or provestant can doe, and with the same censors and authorities which our protestants unlearnedly and vnaduifedly vie, or abufe rather against this Catho. like custome and practife, he still carryed the crucifixe in his hand to his death, killing, reuerencing and honoring it, being found prayeinge bare fooled before it. Reperiunt nudispedibus, ante crucen Domini , precibus incumbentem. Albanus vt fe ferwam crucis oftenderet, fignum dominicum in manibu ingiter praferebat. Crucem Domini quam manu tene. bat, frequenter deosculans, & advrans, causam suam Domino commendabat. And thus hee perseuered vintill his heade being fricken of, his Croffeenbrued with his martirs blood fell out of his hands, and was fecretly taken vp and preferued by a Christian there present, none but Ghrists enemyes de fallowed these holy Christian signes persecuting him whome they represented. Crux quam vir fan-Etus ingiter in manibus ferre consuenerat, fælici ian cruorerespersa, super berbam decidit, camque quidam

Christianus occulte rapuit, & ignorantibus Paganis abfeondit. Concerning the Images of holy Sainets I have said before for Britay nethat at Glostenbury besides the Image of the Crosse or crucifixe in S. Ioseph his tyme, there where other holy Images

there, and the Image of our lady with Christin her

armes, was the auntient armes of that most auntient Abbey. For Hierusalem wee haue hard that

the Images of all the Apostles were there worshipped from their tyme. There was also the Image

of our lady paynted by S. Luke the Euangelist,

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fo greate honour, and reuerence to the Image of Christ crucified, doth by the same Authours, as strictly and punctually condemnethe Idolatrous gen-

Mat. Weft.

which is called by Nicephores and othersa divine Image. Divinam illies Imaginem quam Lucas Apofolius in Tabula depicta reliquit. Her Image was also
kept with greate honour at Edesse in Syria where
Abgarus so much honoured the Image of Christ.
There was also an other Image of her miraculously made and doing miracles, which the Emperour Heraclius vsed in his wars against Cosdroas,
and thereby prevayled, this was with honour kept
at Constantinople Byzantium. Heraclius ferens setum sancta Des genitricis Iconem, qua apud Bizantium
est, non hominis manu, sed divino miraculo pictam.
Heraclius Iconis Dei genitricis sultus auxilio, omnes
adversarios suos in bello peremit.

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The Image of this bleffed virgyn was honorable and renowned both in Britayne and fraunce from, or before our first Christianitie as I have proved before. Both Catholick and protestant Antiquaties writing of China where divers of the Apostles preached, thus testifie of the people there: They bave the pitture of an exceeding fayre woman, holding a childin her armes, whereof they say hee was delivered a virgin. And these nations though so remote had also the Images of the 12. Apostles, as these and o-

ther Authors thus deliver vnto vs:

There bee certayne pictures of the fashion, and with in vit. Apost. the markes of the twelve Apostles, and being demaun-Auth. of the ded, what maner of menthese twelve Apostles were, states in S. they answere, they were greate Philosophers, which Tho. Grimlined vertuously, and therefore they were made Angels ston. p.738. in beaven. That God, which they doe the greatest honour wite, they paint with a body, out of whose shoulders come three heades, which looke one uppon an other, which signifie, as they say that all three have but one will.

M 2 Which

Niceph.hift.
Eccl.l.14.c.2.
Theod.lcct.
collect.l.Bar.
Annal.an. 453
vit. S. Alexij
apud Sur.
lippom. Bret.
Rom & al.Sigebert.chron.
an 405
Matt. Westm.
an. 620. Sigechronic, an.
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Sebast. Manst.
In Typ.orbis.
Bilibald.pirckim, in Tob.
nou. totius
orb.in Claud.
Prol. Ioan.
Brun.commen.inBened.
I 2. Patriarch.
Anonym.ant.
in vit. Apost.
Auth. of the
Booke of Estates in S.
Tho. Grimston. p.738.

The Apostolike Indement betweene 180 Which no mã can well doubt but that they are true

memoryes, though afterward misunderstood in longe tract of tyme, of the holy Trinitie, and Christian Religion preached there by some of the Apoftles, whose Images bee so longe honoured there. and that was the maner in that first Apostolicke tyme in all places. At Hierusalem the Images of the 12. Apostles painted uppon the cloath made by our lady before remembred were honoured in the church in Ecclesia veneratur. For Greece, Eusebius is wittnesse that the Images of the Apostles

namely of S. Peter and S. Paule were paynled as hee had feene them Apostolorum Imagines, Pauli Videlicet & Petri in tabulis coloribus depictas affer-

wari vidimus. And the Apostles by them so honou-

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dam.relat.de locis fanct. Beda libellide loc Sanctis. Euleb hift. Bccl 1.7.c.17

Arnulf.& A-

Nicephor. hift. Eccl. 1.6. Petr.de Nat.1. 9.c.79.

red. Veteres adbunc modum bonorare soliti fuerunt. The like or more amply hath Nichephorus c.16.1.2. c.43. & others affirming that S.Luke Euangelist painted their Images as divers others. It is manifest in the historie of S. Syluester and Constantine, that not onely the Images of S. Peter and S. Paule which appeared vnto Constantine, but of the other Apofiles were with reuerence kept, and preserved at Rome amonge so many persecutions.

> and examples, when we have both vn written and written tradition, that even from the tyme of

> the Apostles, and Sainct Luke the Euangelist and others then makeinge and reuerently vieinge fuch facred Images, the fame art and vie was from thence deduced into all the world. Unde in omnen deinde habitabilem orbem tam venerandum & pretw

I need not to proceed to more particular places

Sum opus oft illatum. And this Christian manner and custome of makinge reuerencing and honouring holy

Nicephor. hift.l.2.c. 43.

Cath. and Protest. about boly Reliques. holy Images in fuch fort as is before defined, by the generall Councels, and still vsed by Catholiks, fo auntient from the begynninge of Christianitic, fo generall in the whole Christian worlde was neuer difallowed or impugned by any man bearing the name of a Christian, vntill about the yeare of Christ 494. Xenaias a prophane, vnbaptized and Cedren. in facrilegeous Perfian viurping Ecclefialticall or- Hift. in Xeders, was the first which opposed against it, and usia Persa. therefore is stilled in histories to be a man of an audacious and impudent mouth and placed in the Nicephorus catalogue of damned Heretiks Xenaias primus, & hist. Eccl. 1.16 andacem animum, os impudens, vocem illam euomuit, c.27. Synod. Christi & corum qui illi placuere , Imagines veneran- hæref. in Xedas non effer. The world hath scarcely seene a more naia. Baron. desperate and wicked wretch, then antiquities des- an. 485. 486. cribe this man to have beene, & they which have 487. Spond. fince followed, and follow hym at this tyme haue hardly hitherto gotten much better fame for their like proceedings, doing therein onely as Iewes, Turkes, Tartars, Pagans, and onely heretiks for that condemned among Christians have done, and The Catholick at this tyme where they ouer rule.

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The next exception of our Protestants in this Ar-practife of reticle Against the doctrine & practise of the Church of Rome and Catholiks, is to vie their words concerning their worshippinge an adoration of Reliques, termed by them as the others before, a finde thinge, vainely innented, and grounded upon no warrantic of scripture, but rather repugnant to the worde of God.

The Councell of Trentfor Catholiks thus defi- Conc. Trid. neth in this matter. Sanstorum Martyrum Galiorum felf. 9. cum Christo vinentium fanctacorpora quarvinamembrafucrunt Christi; & Templum Spiritus Sancti, afi-

compendio

doctrine and uerence to holy

M 3

The Apost Indement bet weene Cath. 182 delibus veneranda effe . Affirmantes Sanctorum veliquis venerationem hoghe bonorem non deberi, vel eas aliaque fara monumentad fidelibus inutiliter benorari, ommino danmandos effe, pront iam pridem cos damnauit, & nunceriam damnat Ecclefia . The bodyes of holy Martyrs and others that lywe with Christ areto be reverenced. The Church doth now condemne, as longe agoest bath condemned those which affirme thatre liks of Sainsts, or that they and other facred monument ar unprofitably bonomed of the faithfull.

Now lett vs examine what was the doctrine

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Mofes Barcepha Syr. Epifc.comm. de Paradif. part.I.c. 14. Arrohaita apud cund. ib.

and practife of the Apostles, and Apostolike men in this first age, in this question. Moses Bar-cepha a Syrian many hundreds of yeares fince, and lacobus Orrohaita before hym, and by hym cited, be wittnelles that the body and Reliks of the full man Adam a penitent and holy father after his fall, were honorably preferued by his posteritie, and in the time of the flood to keepe it from perishing No carryed it with him into the arke, and left itto his children. Noe arcam cum esset cum liberis sun conscensurus impendente diluuio, secum in cam intulife offa Adami, caque deinde post diluuium area egressum, fuis distribuisse. And this was the manner and custome after the deludge vnto the time of Christ amonge the faithfull to preserve with honour and reverence the bodyes and reliks of the holy Sainas of that Time. And as the scripture wittnesseth, of the deade body of Elisaus restoring a mans deade body to life by touching his bones, Quod cum tetigit offa Elifai, remxit homo & ftent Super pedes Suos: So we have vnquestionable authorities both of Scripture and Fathers, for the honour, and reverence of the bodies and reliks of

4.Reg.c.13.

Iacob.

And Prot, about boly Relikes. therest of the Prophets, the Iewes themselves as the scripture testifieth adorning and reverencing them. Adificatis Sepulchra Prophet arum, co ornatis Matth. 23. 

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S. Epiphanius and other noble wittnesses proue, that Daniel the Prophet was buryed and reuerenced with greate honour, and his grave fo continued Daniele. renowned in his time. Humatus eft magnis honoribus. Extat monumentum ipfins rufque ad hoc feculum nofrom in babylone cunctis notifimum. The body of Idem fupr.in Executed was fo likewife honoured, and had fuch concourse of people reforting one pilgrimage vinto it, to pray there and worship it, that the chaldrans in whose contry it was, feared they would carry it away, and there vpon observed and watched them, Interra Spyrorum vir piusille sepultus iacet. Multique ad monumentum eius corfluunt ad precationem & obsequium, Sanc quando tanta eo frequentia vona ad monumentum cius connenium, formidant chaldei ac metunt, ne illum auferant, quapropter egredientem comitantur & deducunt.

Epiph.l.de Prophet.vita & interitu. ip

Ezechiele,

The like they testifie of Micheast est monumen- In Michea tum ipfins v sque ad hodiernum tempus, nobilisimum. So of Abacuc: Magnis honoribus fepultus eft. So of Achias: postremum bonorem & monument um fortuus eft. Likewife of Aggaus: prope Sacerdotes, cum ho- in ch on an. nore & gloria conditus eff. So of Samuel the Prophet preserved with greate honour and his reliks in the Theod leat 1. time of Arcadius the Emperour. he himselfe with a 2. Nic phor. greate number of Bishops, which put his holy re- Ecel hift. 10. liks in filke and a veffel of golde being præfent and cap. 1 3. translating them from Jury into Thracia with fuch pompe and honour, that the traine continued from palestina to Chalcedon. Omnes Episcopi in

Prophet. in Abac. Proph. in Achia, in Aggeo Reg. 350. Hieron. Laduerf vigil.

M 4

The Apost Indement Berweene Cath. ferico & vafe aureo portancrunt. Omnium Ecclefiarun populi occurrenunt fanctis reliquis, & tanta latitis quasi prasentem vinentemque Prophetam cerneren susceperunt: vt de palestina vsque Chalcedonem inngerentur populorum examina.

Michael Gly cas parte 4. Annal.

Lde Laudibus Ioseph, Par triarche.

The reliks of the Patriarks were buryed and honoured with those of the Apostles in our Chi. Stian altars, Iftic venerabiles Patriarcharum & Ap Ephrem Syr. folorum reliquia condita. S. Ephrem relateth the greate honour and worship, which the holy Patriarke loseph, carryed prisoner away by the If. snalites, to whome his Brothers fold him, did to the grave and Reliks of Rachel his holy mother, with the lamentable prayer he made in that faced place, truely translated in these words.

> O Rachel, Rachel my mother behold In feph thy form Whome thou hast loued, what is befallen winto hym. Beholde he is ledd captyne as a Malefactour. O Rach! recease thy fonne: O mother recease me: a my mother heare the mourning and bitter scriking of my hart: my eyes can no longer sustayne tearcs, neither my life suffi-

ceth, to such lamentations and groanings.

The honour which was due and done to her grave at her first buriall the scripture recordeth: Erexit Iacobtitulum super sepulchrum eius: bic est titulus Monumenti Rachel, vique in prasentem diem Thus it was honoured from the time of her death to the time of Moses so longe after. And with his allowance in holy scripture. Both the old and new testament with other holy writers under either lawe relate vnto vs the greate honour and reuesence were done even to the figurative things of the lawe of Moses, the place of the Temple called holy of holyes Sancta Sanctorum whether none

Gen. c. 35

And Prot. about boly Relikes.

went but onely the high preift, and onely once in the yeare with facrifice, the Arke of the Testament, not to bee touched but by fanchified persons.

The reliks which were init, and made it more Hebr. c.9. honorable were as S. Paul fetteth them downe, a golden pitcher with Manna, the Rodd of Aaron, which had budded, and the Tables of the Teltament, and aboue it the Cherubim and Images: in qua vena aurea habensmanna, & virga Aaron qua fronducrat, & tabula Testamenti, superque cam crant Chernbim gloria abumbrantia propitiatorium, And this holy place was there vpon called the propitiatorie or mercy feate or place of mercy, God often mercifully appearing, and showing mercy there. Wherethele holy reliks were kept and honoured, allthe vessels of the Sanctuary were vayled with greate honour, none but the sonnes of Aaron might touch, or couer them, who foeuer els touched them vntouerred, or did fee them vnueyled, it was death: non tangant vafa Sanctuary ne moriantur. Alij nulla curiofitate videant qua funt in San-Emario prin [quam inuoluantur, alioquin morientur.

The Apostoliks Fathers of this age did also vie const.1.6.cap. and approue this reverence both in the lewes and 29. Christians, as also give the reason thereof. S. Clement giueth this, because they are holy, and the foules of the bodyes honoured were with God. Forum qui apud Deum viuunt, ne reliquia quidem corporum funt inhonorat e. Siquidem Elifeus Propheta, postquam defunctus est, mortuum suscitauit à piratis Syria occifum : quod nunquam accidiffet misi Corpus Elifai Sanctum effet. And alleadgeth to this purpose and sence that Ioseph embraced the deade body of his Father Iacob, and Moles and Ielus the sonne

Numer. c.4.

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The Apost Indgement Bet Deene Cath. of Naue carryed with them the Reliks of Iosephs body. Castus loseph Patrem iam defunctum in lette sacentem amplexus est : Item Moses & Icfus film Nane Reliquas Corporas Infeph ferebant. And perfuadethall Bishops and others to the like reverence of fuch holy things. And delivereth it fo observed of the Christians then even going on pilgrimadge (as now it is termed) to visit and honour Reliks, and God miraculously approved it in the graves and Tombes of two holy Christian Sainces enery yeare miraculously without mans helpe whited and adorned quite ouer, and so pacified the Rage of persecutors towards their Reuerencers. Progress effemus nos ad Sepulchra duorum fratrum quorumdan qua sponte sua, per annos singulos dealbabantur. Qui miraculo multorum aduer sum nos repressus est furon widentes baberi nostros in memoria apud Deum.

Clem.l.2.Re-

Dion. Areop. Ecclef. Hierarch.c.12.

S. Dionysius the Areopagite setteth downe also this Christian vse and practise, and yeeldeth this reason, because the body was partaker of paints and labours, together with the soule, when they were in this life vnited together it is to be honoured with the soule in such respects. Si animo & corpore Deo gratam acceptamque vitam egit is qui decessi, inhonore etiam & pretio erit cum sancto animo corpus, quod sacris sudoribus cum en certauit & dimicaust.

The same S. Denys, S. Damascen, and others warrated by the receaued tradition of the Church, fromethe Apostlestime ex antiqua accepimus traditione, that all the Apostles, then living S. Denys, S. Tymothie first Bishop of Ephesus S. Hierotheus, and many others of Christs Disciples, at the death and assumption of the blessed Virgyn Mary, assembled together where shee ended this life at Hieru-

falem

And Protest about holy Relikes. .

Glemand Gethlemanie to visit and renerence her Dionif. Areoholy body. Multi ex Sanctis fratribus noftris, corporis Pagit.I. de diquodanthorem vit a Deumque recepiffet videndi canfa & apud S.loa. convemffemus, adorat autem, & Iacobus frater Domit- Damafe.fer.2.

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The tradition of the Church plainely expoundeth their pilgrimage thither to worshippe that Rom 18.die facred body , corpus quod Deum susceperat udorare. Aug. die 4. And fo then did. And an Angelicall vision was inf. octau. feene, and an heavenly harmony continued three dayes there. Vifio apparuit Angelica, & audita eft supr. & alij. pfabnodiac aleftim potestatum. Where wee see, that both the Apostles, and disciples of Christlining on earth, and the Angels in heaven gave honour, and reverence to this holy relike. Greate was the Matth.c.r 4. honour and reuerence which the disciples of S. Ruffin. 1. 2. c. John Baptist did vinto his holy body both as the 28. Theod. 1. Scripture and other writers witnesse, when no- 1.10. c.13. l.r. thing respecting the rage of his most potent perse- c.19. Meraph. cutours, they honorably buried it, carrying it out of 29. August, Herodes iurisdiction vnto Sebaste in Samaria to give it due honour more freely: where also the reliks of Eliseas the Prophet were buried, and renerenced, and so they continued in honour, vntill the time of Iulian the Apostata, when the Iewes and Gentiles maligning the greate honour the Chriflians did vnto them, tooke them out of their shrines, mixed the with the bones of beafts burned them together, and scattered their ashes into the ayre, which antiquities terme the greatest and horrible wickednesse. Illud omnium maxime indignum Sebaftiana in Palestina eft admi fum. Offa namque Eli-Sai Propheta, & Ioannis Baptista loculis suis extracta,

in & Petrus maximum antiquissimumque Theologo- de dormitione Deipare. Traditio Ecclef.th Breu. affumpt. B. Mariæ. Dam.

3.c 6. Niceph.

The Apost Judgment betweene Cath. 138

& irrationalium animantium ofsibus, o immanem andaciam, mifta atque ignitradita, in cineres redacta, atque

in aerem dificcta funt.

The auncient Fathers, and Antiquities fay, that S. Iohn Baptist his disciples buried his body in afamous place, with greate reuerence; emm discipul furtim Sublatum, cum folemni veneratione in celebri quodam apud Sebaften Paleftina Sepeliere loco. Simon man. San. Io. Metaphrastes and others write, that S. Luke the E. uangelist with much difficulty, procured his right hand, and carried it to Antioch his native place, and from that time vntill Iulianus his persecution, itre-I.part. 5. dift. mained therein greate honour, doing many miracles. Abillo tempore sita est manus illa apud Antiochiam in magno bonore babita, & ingis qua in cababitat gratia fidem faciens miraculis, ad Iuliam Imperatoris resquetempora.

Theauncient learned French Bishop Gregorius Turonensis writerh, that a noble matrone of that contry brought with greate reuerence, part of the blood of that greate Martyr, Christ yetliuing vnto the City of Vaseus, where building a Churchin

his honour, shee placed it one the Altare. Concham argenteam praparat, truncatique mariyris cruoremin patriam detulit, & apud va faten fem vrbem adificata in eius bonore Ecclesia, in Sancto altari collocauit. His head though concealed and hidden by his wicked Murderesse, was yet after found and kept with greate honour. Such reuerence and denotion was vsed to the reliks of the Apostles, and other Saints

of this age.

All hystories are full of the greate honour done to the holy bodies of S. Peter and S. Paul at Rome. And their Tombes reverenced as Trophies evenin

Metaphrast. de exportat. Bapt, extra Antiochiam. Gulielm. Eifeng.centen-7. Matth. westm.chron. an.458.

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Gregor. Tur. in lib. in glor. plur. Martyr. cap.12. Mat. Weft. chronic.an. 458.

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And Protest. about holy Relikes.

this age presently upon their deathes as most aun- Gaius Epistdent writers are witnesses: Ego Apostolorum Tro- ad Proclum. shas oftendere possum. Etenim siad vaticanum, vel hift. c.35. d viam Oftiensem abire voles , Trophaa inuenies corum, qui Ecclesiam hanc Romanam, fundarunt. And pilgrimadges were made thither to reverece them, and the Reliks of other Martyrs there, from remoteparts of the world, as Perfia Afrike and others in the storming times of the first persecutions, and the pilgrims themselues, euen whole families all most, as S. Marius, and S. Martha his wife, with theirtwo holy Sonnes S. Audifar and S. Abachum were Martyred for such holy denotions. Marins Breuiar. Rom. perfa, nobili loco natus, cum Martha coniuge pari nobi- die 19. Ianua. litate, & duebus filys Audiface & Abachum, Romam venerunt, vt Martyrum sepulchra venerarentur.

So likewise S. Maurus out of Afrik, ex Africa Ianuar. Vsuar. wemens ad Sepulchra Apostolorum. And the Chri- die 20. lanua. stians in the easte from whence these greate Apofles came to Rome so much honoured them as Roman. 22. the Christian Romans likewise did, that they Novemb. Vwould with greate honour to them, and daunger fuard.cod. die to themselves have translated them from Rome Bed.die 21. into the east soone after their death, but that God 30. ad Const. miraculously decided the question for the Romans Aug Abdias. as S. Gregorie and other worthie Authours are certam. Apo-Witnesses. They were buried by the Christians soll Born with greate honour, and presently there was pilgri- discipul. in madge, waching, praying andreuerence at their vit. Petri Ligraves, as there now is, so much as the time of per- nus in past. lecution would permitt.

The body of S. Andrew had the honour to be Diacon. Aburyed with greate reverence even by Maximilla, chaig in Paf-Wife to Ageas the Proconful of Achaia who put fion. S.An-

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Martyrolog. Rom. & Bed. Martyrol. 19. Sur. die 14. Febr. Martyt. Greg.l.3.ep. Petri. Presbyter. &

him

him to death. Sacratifinum illins corpus infin dree Bed. & Ado prid. cal. pudicitia & fantitate famina Maximilla nomine Se Dec. Anton. natrix, fuorumadinta folatio cum omni renerentia part. I. Petr. cruce de posuit, conditumque aromatibus honorifice sepe de Natal, l.t. limit. And foit continued therein greate honor c. 8. Sur. & & lippel.die with much refort of pilgrymes vnto it vntill the vlt. Nonemb. quiet time of Constantine, when it was, as many in S. Andrea. others, translated to the Emperiall citie of Con-Greg. Turon. stantinople, some parte of it into Satland and some I. in glor. mare. cap. 30. to Rome with exceeding glory and reuerence. For Anton.part.1. the body of S. Iames the greater, all antiquities z tit. 6. Doroth. wirnesse, how it was soone after his Martirdom Synop. Theoat Hierusalem translated from them into Spayne dor.lett.l. 2. Bed.&.viuar. where hee had preached, and there at Compostell Martyr.in S. preserved with greate honour, and frequented by Lacob. Anton. deuoute pilgryms from all contryes to this day. part. I. Tit.6. S. Iacobus Apostolus Frater Beati Iohannis Euangeliste c.7. Petr. de ab Herode Agryppa decollatus. Eins sacra offa d natal.1.6 c. 333. Vincet, 1. Hierofolymis ad Hispanias translata, & in vlimit 3.c.7. Mant. earum finibus apud Galliciam recondita, celeberrina faft.l.7. Martyrol. Rom. fer.de tranflat.S.lac Leo 3.de translar. eius. Trithem I.de vir.Illufirib. Hieron. I.de

Script. Eccl.

in lo Euang.

Breuiar, Rom. 27. Decembr.

Martyr. Rom.

Bed.& Vluar.

Grac.6.cal.

Marum gentium veneratione, & frequents Christian Callift. Pap. 2. rum concursureligionis & voti causailluc adeuntium, pie coluntur. I cannot speake of this honour to the body of S. Iohn the Apostle and Euangelist in this firstage, which by common confent of writers he ouerlined. Dying in the fecond age: Sexagefimo octam post Passionem Domini anno mortuus. But as I haue proued before of him with all other the Apolles, that he honoured the sacred bodie of the blessed Virgin, and ruling of the Churches of Afia after the Martirdome of the other Apostles, totas Afit ood.die Men. fundanit rexitque Ecclesias, where divers of the apostles & other Sainets of this agewere martired, and

The Apost Indement betweene Cath.

And Protest. about holy Relikes. 191 and their bodies honoured, he ruling this Church Octob. that gaue fuch honour vnto them, must needs also Celestin Papa give allowance there vnto and after his death was at the place thereof honoured with greate con- Chrys.hom? course of pilgryms, that being one of the most fre- in laudem 22. quented in all those parts of the world.

S. Chryfostome writheth that after his death he Pauli ad Heb. and his holy Tombe protected Ephelus, where it Anonymus vas, as he did when he lived. Post mortem tamquam antiq. in vit. views Ephesum curat. For S. Thomas wee may Apostolorum omitte all others both old and late Antiquaries of in Ioanne. other nations, and content our selues with our owne of this Kingdome fo fare remote from the Indyes, where he was martired and his body after ward honoured with greate deuotion, testifying vpon knowne experience that the Christians of this nation went to longe and daungerous pilgrimages from hence to visit and reuerence his holy body, and make oblations there. Thus did our best and noblest kings, So our renowned Bishops, with others. So write our renowned Historians Florentius wigorniensis, William of Malmesbury Flor. Wigorn. Roger houeden, and others, our Protestant Antiquaries themselves confessing and confirming it. Malmesbur. 1. They exemplifie in our most triumphant and holy de gest. Reg. king S. Edgar Sigelin or Suithelmus Bishop of Roger. Houe-Shyrburne, and their retinnes.

Edgarus transmare Romam, & ad Sanctum Thomam in Indiam multa munera nufit. Legatus in hoc Godwin. Camiss Sigelimus Scireburnensis Episcopus cum magna taloge. of prosperitate, quod quinis hoc saculo miretur, Indiam renetranit. Our Protestat Antiquaries fay Swithelmor Sigelm travelled into India to the place of S. Thomas his Buriall, carried thisher the almes or offering of King

cpift. ad Syn. Ephefin. Apost & hom.

Chron.an 883. Guliel. den part. I. Mat. Weftm. chron an, 882 BishoPs in Salesbury II. an. 883.

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The Apost Judgment Betweene Cath. 192

Alfred, and brought home many pretions frons of great pryce. Florentius bath the very same of king alfred.

Our Martyrologes and Antiquities lett down the translation of part of his body out of India to Edessa in Mesopotamia on the third day of Iuly, Edeffain McCopotamia Translatio S. Thoma Apostoli ex India: cuius reliquia Ortonam postea translata sunt.

And Ruffinus Socrates Sozomen and othersare auncient witnesses, that the Reliks of S. Thomas were honoured therein a noble Church dedicated to him. Edeffa Mesopotamia Vrbs fidelium populorum est Thoma Apostoli Reliquis decorata. In ea Civitate ceregium & magnificum Templum est dino Thome Apostolo dicatum, crebraque bominum multitudo propter loci sanctitatem confluit. Sothat Wheresoeur in places neuer fo distant, Reliks of his body were from the time of his martirdome, wee see them preserved and honoured with greate deuotion.

Like was the cause of S. Iames Bishop of Hierufalem, in this kind, his Sanctitie Was fuch, whileft he lyued, that people in multitudes contended to touch the hemme of his garment, tanta crat lacon vita Sanctitas, vt fimbriam vestimenti eius certaim homines superent attingere; And being martired, he was with greate honour buryed by the Templein a piller still standing in the time of Egesippus, and Eusebius after him as they arewitnesses: Columns eiusiuxta Templum adbuc manet, Wee may gather Eccl 17.c.18. What honour was vsed to his facred body, if wee consider the greate reuerence was performed to his very chayre wherein he had fit cloathed, being preserved and honoured from his death: Seden Tacobi Apostoli adhoc of que temporis servatam, fratres istic qui successione ordinaria subsecuti sunt, ommbus

Flor. wigorn. fupr.an. 882. Henric. Hunting. bift.l.s. Marcyrolog. Rom. Bed. Vivard. Ado & alij 3. die Julij.

Ruffin hift. Eccil 2. c.s Socrat, hift. Eccl. 4.c.14 Sozom. hift. Eccl.1.6. c. 18.

Hieron, lib.de Script. Eccl.in Iacobo. Breu. Rom. I. die Mail in S.lacobo. Epiph. hær. 78. Egelipp. I de exnid. Hiero. fol. Eufeb. hift. Eccl. lib. 2. cap 22. Bufeb, hift.

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And Protest about boly Relikes. Manifoste monstrant, ficut circa fantis viros, pietatis gratia, cum veteres tum & prafentes competentem bonorem seruarunt, & hodie gnoque seruant. Thus hath Eusebius.

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So Theodosius Bishop of Hierusalem witnes- Theod. Epife. feth of his fole, which he fent to S. Ignatius Patriarke of Constantinople for an holy Relike with 8. act. 1. others. His body was honorably preserved by the Breu. Rom. I. Christians, and after with greate reuerence tranflated to Rome, where it is buried with the body of S. Philip the Apostle martired at Hierapolis in cod.die Me-Phrygia, and honorably there first buryed by S. Bartholomew the Apostle with other Christians, as Nicephorus with others witnesse, Bartholomeus Philippi sepultura honore prastito, & wrbe totaillufrata, was there preserved with honour, vntill the Sigeb, chron. the honourable translation there of, and now honoured at Rome with the body of S. lames in one Church, as the Churh of Christ honoureth them Abdias certa With one festivall day.

The body of the same Apostle S. Bartholomew Petr.de Nat. vas solikewise honoured. First immediately after his martirdome, king Polymius and the Christians of12. cities buried his body with greate glory. 12. liel, Eisengr. Ciuitatum populi qui per eum crediderant vons cum cent. 1 part. 5. Rege Polymi abstulerant cum bymnis, & cum omni dift 7. Margloria corpus eius. And when it was afterward tranflated, it was worshipped in all places, with as Bed V fuard greate honour and reverence eins sacrum corpus Ado & alis primo ad liparam Insulam, deinde Beneuentum postre-die 24. Aug. mo Romam ad Insulam Tiberinam translatum, ibipia hist Eccl.1.2. fidelium veneratione honoratur.

Nicephorus writeth that the body of S. Matthew Martired in Æthiopia, was præsently layd on a bedd

Hier, epift.ad S. Ignat. Syn.

die Maij martyrol. Rom. Bed Viuar. nol. Gr.zc. 13. cal. Iul. Nice. 1.2. hift. c. 39. Continuat. Sigeb an. 1157 an. 489. Mat. weltm.chron, an. 479.831. Apost. lib.8. 1.7 C.103 Anton, part. I. tit.6.c.12.Gu-

tyrol. Rom. die 21. Aug.

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a bedde of gold, wrapped in pretious cloathes, and fo placed in the Princes palace. Cuins facrumtabernaculum in aureo repositum tecto, splendidi que innolutum veftibus, palatio Fuluianus infert. It was after. ward with greate honour translated into diversm. tions, and buried after with much glory at Saler. num. Salerni translatio S. Matthei Apostoli, cuius facrum corpus olim ex Athiopia ad diver fas regiones: & demum ad eam wrbem delatum, ibidem in Ecclefia eur nomine dedicata summo honore conditum fuit. Wee finde that S. Simon and Iude being martyred in Persia, King Zerses, or Xerxes confiscating the Pagan Priests goods which put them to death, did with greate honour within three moneths translat their bodies into his City. Rex Zerfes confifcauit onnes Pontifices, corpora autem Sanctorum Apostolorum Symons & Indeingenti bonore ad suam translulit cimtatem. He erected a most sumptuous Church vnto them, there burying their bodies in a fyluer shrine. Sarcophagumi corpora beatorum Apostolorum portantem ex argento puro inftituit.

S. Matthias chosen in the place of Iudas was martyred in Iury, his body was preserved with greate care and reverence, and in after times honorably translated to Rome, and Treves in Germany, and there visited with greate devotion. And not onely the holy bodies of the Apostles, and other Sainsts in this age were thus honoured and reverenced of the Christians, but their cloathes and what some touched their sacred bodies as the auncient learned Fathers and Sainsts which also were worshippers of them with the whole Christian Catholike world are witnesses. Apostolorum wirtus wing a december of the minut, we in omnem terram corum some

exient.

Martyr. Lom. die 6. Maij Greg.7. epilt. ad Alfanum Epifc.Salerni. Leo Offien. in chron, Cafin.l. 3.C. 44. Anonym.ant. in vit. Apost. in S.Symone & Juda. Abd. certa Apost. 1 4 Anton. part. I.titul. 6.cap. 14. Petr.de Nat. g.c.ITT. Ado Treuer. Bed. & Viuard 5. Calend. Nou. Rom. Mart. 24.Febr. Ant. part. I.tit. 6.c. If. Petr.de

Natal 1.3.cap.

149. Anton.
fupr. Annal.
Eccl. Treuer.
Sur & Lippol.
die 24 Febr.
Petr. Merss.
Catal Episc.
Treuer. 1us.

Martyr quelt. 28. Doroth. in Synopsi, S. Io. Damase.

hilt Barlaam

And Protest about holy Relikes. exierit. Horum non verba duntaxat, & opera, fed ipfe quoque cruor, & offaomni fanctitate plena funt. Demones namque in fugani vertunt, at que ys, qui cum fide accedant, incurabiles alioqui morbos profligant. Quin veftes quoque ipfa, & fi quid alind ad pretiofa corum corpora proprius accessit, omnibus venerations

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crit.

Thus were the chaines of S. Peter both those Breu. Rom: wherewith he was chained under Herod, at Hie- I die Aug. fulalem, adorned with gold, and pretious stones, Beda. Vsuard. auro gemifque ornata, & wherewith he was chained Ado cod. die. at Rome vnder Nero, his chaire and other fuch re- Menol. Grac. liks of him were honoured by the greatest and ho- 17. cal. Frebr. lieft Christians: So hauethe Latine; fothe Greeke epist. 6. lib. 6. antiquities. V eneratio pratio fa cathena qua beatux A-epift. 23. postolus Petrus, Christi canfa Herodis influ vinetus Aug. Serm. eft:

So were the nayles with which S. Peter was act. nayled to his crosse honoured by the holy Fathers: Chry fostom. beati claus qui fanctailla membra penetrarunt. S. Chry- apud Metaph. foltome expresseth how they & the sword wherewith S. Paul was be headed had euer beene ho- poft. Petri & noured, when he wished that fword for his crowne, Pauli. die 6. and S. Peters nayles to be fet as pretious stones in Iulij. his diademe. Sit mihi gladius ille pro corona, & claui

Petri pro gemmis infixis in diademate.

The garment of the bleffed Virgin Mary was Io. Zonorasin Leone. Mag. accompted pretious, preserved with honour in a Matth. West. filuer cheft, translated with great reverence, in ar-chron.an. 910 geteo loculo; and the very house wherein it was kept Zonor.de and reuerenced, there vpon called the holy Cheft: Imperio qua ades ex co sacer loculus appellatur. Part of the garment of S. Iohn Baptist was so kept, and renerenced: Venerabilis vestis Ioannis Baptista, as like-

Greg epist.l.t. 29. de Sanctis Arator l. I. in Breu. Rom. in octau.SS. A-

Rom.pueri.

N 2

wife

fus & alij de locis Sanctis.

The Apost. Indoment Betweene Cath. 196 Beda Areuul- wife part of his hayre clotered with blood. Parten capillorum einsdem sanguine concretam,

The first Christians in Britaine did Professe and practife this doctrine.

C. I &.

The cloath made by our lady with the pictures of Christ and his Apostles was honoured at Hieru. falem. In Ecclesia veneratur. There is no end in antiquities in such holy reuerence. And not onely of the Reliks of our Lady, S. Iohn Baptist, and the Apostles, but of all other holy Martirs, and Saincts of this age, S. Stephen, S. Luke, S. Marke, the three Princes of the East, that offered to our Saujour new borne, S. Timothie, S. Lazarus, S. Mary Magdalen, S. Martha and othersholy men and women to many to be recited.

Girald. Cabr. defer. Cambr.

And this Kingdome of Britaine was as forward as any other in this kinde of worship as their renewned Bishop and Antiquaty relateth of his Britans. Praomni peregrino labore, Romam peregri libentius eundo, deuotis mentibus Apostolorum limina propensius adorant. Sanctorum reliquis deuotam renerentiam exhibere, longéque magis quam vllam gentem honorem deferre videmus. And this he writeth of them from their first conversion, which was in this age. And doth so accordingly intitle that Chapter : De antiquafidei fundatione, christianitais amore of denotione.

Bonifacius Pap.epift.ad Regé Eduard. The Walfingham hift. Angl.in Eduard. s.

Pope Bonifacius in an Epistle to King Edward the first, testifieth, that the Further part of Britayne now named Scotland was converted by the holy Reliks of S. Peter the Apostle. Regnum Scotia per Beati Petri Apostoli venerandas Reliquias non fine Superni dono muneris conversum extitit ad Fider Catholica unitatem. S. Ioseph of Aramathia coming hither by all affent, both of Protestant and Catholike Antiquaries, with his Religious com-

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And Prot. about invocation of Saints.

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pany, was present with the Apostles at the death fix: Io: Capand Assumption of our blessed lady, and so honou- grau. in S. red her facred body with them, spoken of before, mathieu; and brought with him hither, and preferued here with greate reuerence all his life two little fyluer veffelsfull of the bloody (weater Christ, due vaf. cala alba argentea cruore Propheta Iefu, & fudore perimpleta.

All histories agree that the body of S. Ioseph vasthere preferued with greate honour, and reuerenced with greate reforte of pilgrymstothat, and other Reliks there untill these times of desolation, and those holy Reliks gauethat glorious denomination to the happy place of their preferuing to bestiled camiterium Sanctum, rumulus San- Hieronyn. dorum, the holy Church-yard, grave of Sainets, and cont. vigilant. thelike. Vigilantius is remembred in histories to Riparium, & have beene the first man of note among Chri- Defider. Gen-Stians which denied or impugned this doctrine, and nad. in caraforthat, as other his fingular affertions condemned log. cap. 53. for an heretik, fo our Protestants thus confesse: log pag 13. Vigilantius was condemned of herefie for dengall there- worton det. f. He lyued in the fourth hundred of yeares the of part, pag. Church of Christ neuer hearing of this herefie 9. perkins before, and S. Hierome then living and writing 8r, louas calleth him for fuch ftramage dreames, rather Dor- Au elian. 1. z. mitantius, a fleepy drowfy fellowe, then Vigilan- Sedul. & alij. tius,a waking watchfullma. Negat fepulchra vene- Hieronyin. randa, damnat que Sanctorum vigilias. Ex que fit, vt fup. and Ridormitantius potius, quam vigilantius, vocari debeat. derium. lib. He calleth him an wnhappy manto be bewayled with advert. vigifloods of teares, a stinking mouth breather of most filthy lant. cap. 2. rotonneffe, a monster to be abandoned to the othermost part of the world. Os fatidum putorem spurcisimum

& ep. 53. ad Willet Anti-

pro-

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profevens. Portentum in terras Oltimas deportandum.

Invocation and honour of saincts.

The last exception which our Protestants in this Article make against the doctrine of the Church of Rome, is thus registred by them. The Romish doctrine concerning innocation of Sainsts, is a fonde thing, wainely innented, and grounded whom no warrantie of Scripture, but rather repugnant to the worde of God. This is consuted by that is said before of the holy Reliks and Images of Sainsts: For if they, as is in-uncibly proued by the doctrine and practice of this age, may and ought to be reuerenced, their happy and blessed soules, and Angels in eternal loye & blisse must needs challedge such dutie from them that line, and prayers may be offered to such perfected in celestiall knowledge, charitie and neuer chaunging blessedness.

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Concil. gangren. epift. & can. 14.15.16.
Socrat. Hiftor. l. 2. cap.
33. Sozom.
Hiftor. Eccl.
l. 3 cap. 13.
Epiphan.
Hicr. 40.
Nicephor.
Hift. I 9. cap.
16.
Hieron. con-

The first among Christians suspected to have denyed this Catholike doctrine and practife of the church of Christ was Eustachius by some Euractus a Bishop in Armenia difallowing the Churches of Martyrs loca Sanctorum martyrum wil Bafilicas, as he is charged in the councell of Gangra wherein he was condemned for that, and other wicked affertions, and by other antiquities. Yet Sozomen, Nicephorus and others write, how he fought to cleare himselfe from accissations. And to speake of certainethings, Vigilantius was the first knowne and certainely proued impugner of the Inuocation of Saincis, as of worship to their reliks before spoaken of, and was condemned for sucha monster as is already declared. And Eustachius for his fingular boldnes in such things was degraded, and his errours codemned in publik Councel. Concilium Gangris in Paphlagonia coatum, gradu Epifeopals

Socrat. Supr. 1. 2. cap. 33.

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And Prot. about innocation of Saints.

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uli dimonit; cinfque dogmata anathemate damnamit. Morton . This is sufficiently proued by our Protestant Apolog.part. viters themselves, openly confessing; allantiquitie 1. pag. 227. taught Innocation of Jainces. Therefore few telti- probl. pag. monies of this first age will be needfull in a confes- \$9.93 Ormer fed doctrine, and practife of all ages with faithfull Pick pap pagpeople, Leffe was the knowledge of the Sainets dler.papifta. deceased before the Paffion of Christ, then after, pag. 129. when they were by that happy redemption in Ephrem syglery. And yet S. Ephrem produceth the holy Pa-rus lib. de laudibus Iomarke Ioseph praying to his mother Rachel de- feph Patriarceased. O Rachel, Rachel mater mea, exurge depul- chz. ucre, & intuere lofeph filium tuum. Sufcipe Rachel flium tuum . Andi mater mea cordis mei gemitums amounique einlatum. " Jan

S. Ignatius in this age, is a worthic witnesse, that not onely the lining, which were prefent at the Ignatius Passion of Christ, did know, behold and see it, but epist ad Tralthe Angels in heave & the Toules of the that were vnder the earth, which atofe with their bodies at the Refurrection of Christ, did likewise the fame. Crucifixus & mortuis off, videntibus caleftibus, terrents, & ijs qui subterva detinebantur : caleflibus quidem inspicientibus; nimirum incorporeis naturis: terrems verò, vi Indais & Romanso, & cateris qui tunt temporis Crucifico Domino aderant : Subterraneis autem is videlicer, qui plurimi cum Domino resur-

If a man on earth and in body, might, though Ignat spiff. extraordinarily, know the Angels and spirituall ad Trallian. things, with their orders in heaven, as S. Ignatius witnesleth of himselfe, has noverim, much more do they know the things on earth. Angelicosordines, Archangelorum, willtrarumque coleftium diferimina, WIY-

Pine !

Parloss P.

The Apost Indement berweene Cath. 200 conor virtutum dominationumque differentias, thronorum, potestatumque distantias, principatum magnificentias, Cherubim Seraphinque excellentias, Spiritus Sublimitatem, & Domini Regnum, & incomparabilem De Patris Omnipotentis diumitatem. Hac cum nouerim. And he plainely teacheth in an other place, that Ignat. epift. ad Heronem. the Angels in heaven, and not onely God know our affaires on earth and haue regard of them, and so witnesseth to S. Hieron. Pracipio tibi coram Deo, qui est Super omnia, & coram Christo prafente, & z. Timoth. s. Spiritu Sancto, & coram ministrantibus legionibus, custodi depositum meun. So S. Paule the Apostle Wroteto S. Timothie: Teftor coram Dea & Chrifto Lesu & checkis Angelis que bac custodias. Where

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Dienifi Arcopag. I. diu.nom, cap. 4:

Dionyf. I. calcit. Hiera tarch, cap. 9.

botht he Apostle & S. Ignatius acknowledgeboth knowledge and care of mens actions on earth to bein the holy Angels, asin God himselfe, though with a difference of the Creatour, and excellent creatures. S. Hierotheus Master of S. Denis the Arcopagite, as he termeth him testifieth and hee approueth it that all love not onely of God, but Angels also bath this nature that Superiour things baue care of the inferiour, and those conforme themselves to the Superiour. Amorem fine dininum, fine angelicum, fine Spiritualem, fine (vt ita dicam) animalem, fine naturalem vim quandam consungentem mi feentemque intelligamus, qua superiora quidem impellit, ve inferioribus prospiciant vet consulant, paria autem, vet inter Se societate iungantur, inferiora verà, ve se conuertant

> ad Superiora. And the same S. Denis saith plainely, both that the Angels are Rulers of nations even all nations, Angeli unique nationi prefecti. And that God hath comitted all men to his Angels, for their Saluation,

And Prot about Innocation of Saints: mion, and this is the prouidence of God. Vna quidem de omnibus altissimi providentia omnes bomines cap. 3. patt. 3. falmis taufa Angelis fuis ad fe deducendos diftri- ante med. burit. And he plainely faith that the prayers of holy people and Sainces both in this world and in heaven are profitable to them which be worthis of them. Instorum etiam in hac vita, ne dam post mortem, us dunitaxat profint, qui facris precibus digni fint, vere oraculorum traditiones nos edocent.

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S. Clement is also witnesse, and citeth it from S. Peter the Apostle his mouth, that the Angels Clem. Rom. hauethe care and custody of men, and every nation 1.2, Rehath an Angel to whomest is committed by God. cognie. Est enim Uniuscuius que gentis Angelus; cui gredita eff gentis ipfius difpensatio à Deo. And proueth that not onely God the holy Trinity but all Saincts and 1.8. Conftiadministring Angels do found behold our Actions on earth, and exemplifieth in the election of Bishops. Coram Indice Deo & Christo, prafente ctiam Spiritu Sancto, atque omnibus Sanctis, es administra- 1. 5. cap 8. torys spiritibus. And comaundeth to honour Saints Gree, & c.7. and Martirs. De Martiribus pracipinus vobis, rut in Latin. 1,8.0.33 omni honore fint apud vos. And prescribert divers of their festivities to be kept holy, with honour.

The short historie of S. Paule ascribed to S. Linus Successour to S. Peter, who by all Antiquitie wrotethe Martyrdoine of S. Paule, doth teltifie in thename of S. Plantilla, who ministred to S. Paule, and was present at his death, that this glorious Apoltle sooneafter his martyrdome appeared to that holy woman in glory, with an Innumerable company of heavenly creatures innumerabilium candidatorum caterua comitatus, and fayd unto her, that as shee had done boly offices to him on earth, so he in beauen

stolic cap. 11.

S. Linus hift.

The Apoft. Indgment berweene Cath. 202 beauen would remember ber and shortly returne to bringher shisher, and there shew ber the glory of God. Which was soone after performed at her Marrytdome. Tu mibi Plantilla in servis obfequium preftitifi, ego tibi quam primum ad Regna pergenti officiofisime obsequar, in proximo namque pro verenervar, Guili Regis innictiglorium demonstrabo.

This is proued by the auncient Maffes afctibed

to the holy Apostles; in which there is expresse

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Miffa S. Petri Marci, facobi Minor.Mat. Milla S. Iacode Maioris.

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prayer, not onely to God to be affilted and helped by the prayers of the bleffed Virgin Mary, and other Sainets, liberanos quefaines Domine, ab omi malo prafente ac fue uro ; movec Sionibus Timmaculas & Gloriofa Domina noftra Deipara, SemperqueVnginis Marie. But to the very Sainets themselves commemorationem agames Santtifima ; Immaculat Gloriofisima, beneditta Domina noftra Tamis Dei & femper Virginis Maria, ague minium Sanctorum O Instorum, ot precibus & instrice Sionibus corum omnis mi fericordiam confequamer. It's manifelt in hiltories, that in all places, where Christ was preached, Churches, and Alears were founded and dedicated in honour of Sainch which dyed in this age. And they ther ly and are honoured. S. Martial then hing and writing fo telliheth of S. Stephen. S. Martha with allowance of S. Maximus Bishop there builded a Churchin honour of the bleffed 6. c. 20. Petr. Virgin Mary betwene Arles and Aumion. S. Maternus fent into Gormany by S. Peter founded a Church at Bonna in honour of S. Iohn Baptift, and an other at Cole in honour of S. Mathias the Apofile. And an other at Tungers in honour of the Tungren in S. bleffed Virgin. S. Eucharius an other of S. Peters disciples in this time dedicated a Church at Tre-Annal. Treu. pers

Martiel epift. ad Burdegal. E. 3. Petr.de Nat. lib.6.c.151. Vinc. 1.9.c. 99 & feg. Ant. part. I. Titul. Maffeusin Cat. Episcop. Colon.Annal. Colonien. Annal. Materno.

And Prot about innocation of Saints 2034 sinhonour of S. Johnshe Eurangelist. S. Sauf Jin S. Euchaims fent by S. Peter into France builded there rio. Guliel. Churches, one in honour of the bleffed Vir Eilengren, in Mary, a second in honour of S. John Baptift, E. dift. 3 chird inhahour of S. Stephen: confirmations bus delfysin bonorem Virginis Maria, Isbannis Bapriftie S. Stephen: And S. Altinus one in honour of our y. The Churches which were thus founded and The first chiated to Saincisin this age in histories, are con Christian miny to recite, confessed to be so in all places Britans thus bothby Catholik and Protestant Antiquaries, 380 professed, and r vas here in Britayne as the first knowne Church thereof at Glastenbury witnesseth ered and and dedicated to our bleffed lady both by nly and earthly warrant. The Angel of God odirected S. Loleph and his holy company. And tomake euident coall, that to dedicate Ohurches then to the honour of Sainets, was in them to bonour Sainces and pray vintothem, and by them to be protected, it is fo proued of hele our primame founders in Religionyofichis first age, what they payed aims she bloffed Virgin and honoured her, and he protected them, as the most auncient manuments That place and other Antiquities clearely prover pra ligneis fix. ditti Sancti in eadem deferto conner fantes per Archan- Gal. Malgelum Gabrielem in Visione udmeniti funt, Ecelesiam mesb. 1. de inbonore Sancta Dei Genitricis & perpetna Virginit Maria califus demonstrato construere, duodecimogitur ston M. S. Sandim codem loco Deo & Beata Virgini denota ex- Capgran. bibentes obsequia, vigilys, leiunijs & orationibus catal. in 6. Vacantes ; eins dem Virginis Dei Genitricis auxilio in necessitatibus fuis refocillabantur.

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Thefe antiquities fay this was the first Church apud S. Edwhich the Christians builded in this country, and mundum.

Antiquitae

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Castine! parleer. Ancogont. Britan, eas po cedit.

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10005 Antiquitat. glaft. mann-feript. Tabul.

antiquit. Canobij gla-

Ioseph S.

Patric in epifo! H.ftoria

The Apost Indement betweene Cash. 204 and and it was a greate honour untoit to be dedicated Christohis mothers honour. Et cumber Eule in hat Regione prime foits ampliori com dignitate D filius infigniair, ip fum widelices in bonore fue mani dedicands. All agree that this Church was build by S. Iofeph, and his Affociates & movement in the

Antiquitat. glaft, tabulis fix. fup. S. Ecclefia S. Edmundi. Matth. parker. Aneiquit. Britan. €.2. p. 3. edit, Hanouic an. 260s.

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And year the fame antiquities, and other Hills rians, even Protestants who alleadge, the Author ritie of S. Augustine cormed the Apostle of the English nation, to the same purpose are witness that there was a Church miraculoufly build before S. Ioseph and his holy companians can hither, and here founded by them wholly finished and perfected, dedicated also to the bleffed Vin Augustinus in Many, Primi Catholica legis Neophyta antiquam De dictante repererunt Ecclefiam, nulla hominion arte, u referunt constructam, immo bumana faluti à Desput zam, quam postmodum ipfe calorum fabricator mahin miracularim geftis, multifque virentum mysterijs, fil Sanctaque Des Genitres Maria fe confeerafficmonfite un. This was in thelproyeare after the Passion of Christ, and after the affumption of our lady is Benganat Anna post Passionem Donning 32. post Affirmptionen Gloriof Virginis 15. When few other Saincis in the lawe of Christ were deceased this life, and the in heaven. Thus were our Two first Churches dedicated here by greatest warrant to the honourd the bletfed Virgin Mary Mother of God, when shee affifted and protected her Suppliant Sauants and petitioners there, And S. Bede withill Antiquaries, Catholiks & Protestants confentent that the Britans kept their first faith inviolate and whole vntill the cruell persecution of Dioclesian fusceptam fidem Britanni Usque in tempora Diochfia

Bed . hiftor. Eccl Angl. L. Z. cap. 4.

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And Prot about innocation of Saints, incipis inmiolatam integramque quieta in pace ferua-And when this Kingdom was generally, nerted, which happend in the fucceding age all te Temples before founded to false Gods were by amon and greatest authoritie in all opinions, now whatfoeuer, of the holy pope S. Eleuherius his legats, and our holy kinge S. Ludus, hanged into Christian Churches, dedicated to both Godand his Saincts. Templaque in honore plurime- ftor. Briton. Deorum fundat af verant, vini Deo, eiufque SAN-1. 4. c. 10. Bu dedicanerunt . So they dedicated Churches to Marth. Well. teholy Angelsnamely S. Michael the Archangel, an. 185noured and prayed vnto him and he protected Antiquitat.

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Phaganus Co Damianus Orgiorium adificauerunt in manuscripe. hore S. Michaelis Archangeli quatenus ibi ab homi- epistol. S. ibu baberet honorem qui homines in perpetuos honores gr. catal. in S. inbente Deoest introducturus. So they prayed vnto Patric. & the Sainces as is evident in the Examples of Saince Tofeph. Bed. Heraclius our Martyr at the death of our fift Mar- hift. 1. z. c. 7. mrs. Alban praying to him and heard, and helped wellin. An. by him. And S. Amphibalus that converted Saint 303. Alban, thus prayed vnto him, both to be affilted Manuscripts by him and the holy Angels. Sancte Albane Deum Antiq. Iacob. softrum depreceris, vet mihi Angelum bonum obusam S. Amphibali mittat, ne mihi prado truculentus obsistere, nec Iter Cap grau. ia meum pars iniqua valeat impedire. So it was in all cod. & in S. after times which I am not to speake of in this Alban. Graplace, but thus may end this tedious and confused Article stuffed with so many fulshoods, and aun- in festo S. Aldently condemned herefies. I may be more breife bani. litan. in the rest of their followeing Articles, not contey- Angl. antiq. ning fo many particulars.

glaston. Patricij Capdual. antiq. & miff. Sarisb. ante bapt. & commend. IHE anime.

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Heir next Article, the 23. in number, isthis is not lawfullfor any man to take open him, office of publik preaching or ministring the Sacran in the Congregation, before he be lawfully called, fent to execute the fame. And thofe wee ought to la lawfully called and fent, which be thofen and called shis worke by men who have publik anthoriste g onto them in the Congregation, to call and fend Sters in the Lords vineyard. This is the whole And wherein there is no controuerfie with, or again the Church of Rome neuer allowing any li Preists or publike ministers of the holy San ments but fuch as are duely and truely confectate in the Sacrament of holy orders, oriely ministre by lawfully and Canonically Sacred Bishops, the doctyne and practife of this Apostohke was, as I have proved before and S. Ignatius vit others thus proue vnto vs : Non licet fine Epifu baptizare neque offerre, neque sacrificium immolat neque Dochen celebrare, sed quodcumque illi vism fuerit fecundum beneplacitum Dei, vet tutum Gran fit, faciatis. No Sacrament could be ministred, no thing done in the Church without the Bishop authoritie, and approbation. No man could be Preift, minister Sacraments, or exercise any Ecce fiafticall order, or function, but onely fuch as were confecrated thereunto by lawfull Bishops. Nin fine Episcopis facito, baptizant, sacrificant, eligne manusimponunt. And these Protestants themselve

S. Ignatius epift. ad 1414 Smyrgen:

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Epistol ad Heron.

And Prot. about invocation of Saints. both in their Booke of their pretended confecta- Protest. Bootion and their 36. Article hereafter, intituled, of ke of confe-Confectation of Bishops, and Ministersy as also their publik gloffethere vpon, and common pradifedo thustestifie: The Superioritic and authoritie glosse vpon which Bashops and Archbishops do exercife in ordering the fame. caadeonfectuting of Bishops and Ecclefiafticall ministers, ctions &ce a granded upon the word of God: From the Apostles des bubersothere neuer manted à Succession of Bison neither in the East, nor westerne Churches. And from the first nursing of their Religion here in England, they ever by their publik proceedings alloved that confecration, which was in the Romane Church, and most willingly without any addition or ceremony a llowed fuch as were fo confectated to be Preists, Ministers, and Ecclefulficall men among them, if they would in wordy respects, and in externall shew give any allovance to their Religion. And at this day they contend to deriue their owne pretended Bishops and Ministers by Confecration from our Catholik Roman Bishops.

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This Article as their gloffe expoundeth it, feemeth to have beene made agaynit the Mancerians, Them: Ro-Anabaprists, family of love, and fuch others rifen up gers Analif. in their Protestat Schoole denying externall Ordi- vpon theb. of nation, and calling of cleargie men. But being well examined, it doth both freethe Roman Church, as by the lawf. a proued and they confesse, and condemneth all authoritie of Protestants in the world. First for forreyne Pro- the Church teltants none of them take or clayme ordination true or pretended, from eyther true or pretended Bishops; and so by that is already saide, are veterly condemned by this Article. And for our English

crat. pref. & pertot, artic. 36.infra.proc. nons, Iniun-

Articles, are. 23. allowed of Engl.

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Procestants which precended a calling, and one mation by Bishops, they are in the fame cafe by Crat. pref. 5 their owne decreein this Article, for therein they fay that men lawfully called, and fent, be only of intra-propa they, which be chofen and called by men wbo have me gloff; room blike authoritie given unto them in the congregation ine fame. ca--numl lenon (Churche they meane) to call and fend ministers in the chique 2004 Lords wineyard : But I have proved before, in particular, and every of their Articles more then halfe of them in order without excepting any one inuin cibly confuted proue the fame, that thefe men an no part, parcell or congregation of the true Church of Christ; and so no men among them can pretend to have authoritie, publike, or other to fend Minifters in the Lords vineyard being themselues to members or parsons, commaundeing or to become maunded, confecrating or to be cofecrated therein, much leffe to haue fuch publike authoritie init, as this Article appointeth for this busines. Secondly there were nomen amonge them at the making of these Articles, nor at the birth of thir Religion here in the first yeare of Queene Elizabeth, which had or possibly in their proceedings could have any fuch publik authoritie, to call and fend Mininifters in the Lords vineyard . For their whole congregation consisted of a woman Queene Elzabeth, their pretended cleargie, and others confefed meerely temporall men.

Lette vs take all thefe eyther ioyntly togeather as in parlament, or by themselves severally, and no fuch publik authoritie will be founde in them. The Queene a woman by Sexe was neyther men, nor man haueing fuch authoritie, and their st. Article denyeth any such prower in her, eyther for E

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And Prot about innotation of Saints. he felfe or others. All their pretended Bishops eby all Confistories Ecclesiasticall & Tempoall even the parlament, and ludgements in the Temporall lawe, adjudged to have no fuch authoventle a tvestes alter, time mere

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The first parlament of Q. Elizabeth which re- Stow hist in mued their Religion, had not one true or preten- Q.Mary an.t. led Bishop that had voyce in parlament that con- Elizabeth. ented vnto it, but all the Bishops which had, and Parker. Ant. bely had, fuch publik authoritie, did disclayme Brit.in Tho, ind difagree to that change, the Temporall Lords, Cranmar. mights, and burgelles neyther had nor could give Caral, of Bish. which they had not, fuch authoritie. No forreyne folpe, Hollin, Pope, Patriarke, Archbishop or Bishop did or hist.of Engl, could give it here, by their owne lawes. For Q. Eli- in Q. Mary abeth, King lames and K. Charles by their par- Q. Eliz. K. hments and Statutes have made holy preisthood lames and Ka Treason. And this new Protestant Queene Eliza- Charles beth her Religion beginning here in the yeare make Prei-156. and 1559. in her first parlament, neuer had fon. my knownepublike allowed fquare, rule, forme, minner, Order, or fashion what soeuer, for any to bane publik authoritie to call, make, fend or fette forth any pretended Minister vntilthe yeare 1562. when their Religion was 4. yeares old, and thele The new Pro-Articles were made, & in them the booke of King testant booke Edward the 6, about 10, or 11, yeares old, when he of Confec. fette it forth by parlament, was first called from an. 2. Eduardi death werewith it perished in the first yeare of statut an z. Queene Mary.

It hath beene pretended from a new borne Re- of articles an. gifter of Matthew parker, that hee was made a 1162.art.36, Bishop by Barlowe, Scorye, and 3. others by verme of a commission from Queene Elizabeth, and

& an I.of Q. Statutes of fthood treas

6.in Parlam. Marie. Booke

this new worke was acted on the 17. day of De cember, butalas, they had then no forme our or der to do fuch a busines, if they had beene such pu blik allowed and authorized men as this Article appointeth, vntill 4. yeares after, this pretended admittance alleadged to have beene 17. Decemb. an. 1559. And their owne publike confession is, in the Register it selfe as they have published it in Matthew parker their first pretended protestantly made Archbishope his booke and Register, That none of those pretended Consecratours was admitted for a true or pretended Confecratour yntil after this supposed consecration of Matthew parker. For they say from their pretended Registered Matthew parker Anno 1559. Matth. part. cant. conf. 17. Decem. by william Barlowe, Ihon Scory, Miles Coverdale Ihon hodgeskins , by thefe Matthew parker was consecrated Archbishop of Canterbury, the senententh day of December, in the yeare 1559. Their Catalogue of Bishops faith: he was confecrated December. 17. 1559. by W. Barlowe, Io: Scory, and Ihon hodgeskins. This is veterly false, and unpolfible, by their owne testimonies, and proceedings, to be true. For their owne Register as it is published in Matthew parker his owne writings prouch directly that two of these 4. pretended Consecratouts were neuer allowed for fuch or Bishops, or any men having fuch publike authoritie in their Protestant Religion, as this their Articlerequireth of necessitie to call and send Ministers, These were Miles Couerdale, and Ihon Hodgeskings neuer having any such power in Q. Elizabeth her time. And for the other two william Barlowe, and Ihon Scory they were not allowed by these Protestants top

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And Prot. about innotation of Saints. e Bishops or fuch men, vntill Matthew parker was they pretend by their Register confecrated by them William Barlowe stiled before D. of Diuimile or a preist Regular was allowed for such a manypon the 20. day of December 1559. 3. dayes Register. fer matthew parkers pretended ordination, by Protestant. him. Will: Barlowe Th. D. Presb. Reg. Conf. Angl. apud 119. Decem. 20. and the other Ihon Scory then Matth. park. filedonely Bachelour of Diminitie and preift Re- antiquit. Brigular, was also first allowed the same 20. day of rannia. pag. December. Ioh: Scory Th. Bac. Presb. Regn. nouie an. Conf. 1559. Dec. 20. And their owne catalogue of 1605. their pretended Bishops affureth vs further that this Matthew parker was amog them Archbishop Godwyd Caof Conterbury in the month of July before. So he shops in could have no confectation true or pretended, by Durham 38. therowne proceeding. I adde further concerning Cutbert Tun; the pretended Register by which they have thus stall, vainely claymed an Inualid Title to Ecclefiafticall function, and orders, lette out in the booke of their first pretended Protestant Archbishop, Matthe parker printed at Hanouia 1605. called Anuquitates Britannica of the Archbishops of Canterbury, there is no worde our mention at all, of any luch thing, in that old manuscript copie thereof, which I have seene and diligently examined.

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And any man reading the printed booke will manifeltly see it is a meerely foisted and interted, thing having no connexion correspondence or affinitie either with that which goeth before, or followeth it. And conteyneth more things done after Matthew parker had written that Booke. But of this their new founde confectation I shall entreate, more largely hereafter in their 25, and

talog. of Bi-

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The Apost. Indgment betweene Cath. 36. Articles, whither it more properly belonged and there veterly disable it, for making, or leaving among them, either true Bishop, Preist, or any other Ecclesiasticall person at all.

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#### THE XII. CHAPTER.

The 24. article. Likewise examined and condemnedby this first Apostolike age, and writers therein.

He 24. article is this: It is a thing plainely repugnant to the word of God, and the custome of the primative Church, to have publike prayer in the Church, or to minister the Sacraments, in a tongue not underflood of the people. What is agreable or repugnant to the word of God, the Church of God, as those Protestants have confessed before, is the best witnesse and interpreter, and of necessity it must needs be so in such things as be graunted to be agreable or repugnant vnto both, as this question is,

The word of God extendeth both to that which is written in Scriptures, and the vnwritten preferued in the Church without fuch canonicall viting, otherwise (which is vnpossible) God might be contrary to himselfe, and his word contrary to his word, which is blasphemousto say or write. And in this question of the publike Church service, finding no prescript, forme, order, or office, nord what language or tongue it is to be vsed, inthe written word of God, wee must needs resorte to vnwritten tradition and the custome of the prime the publike offices of the Church in this age ascribed to S. Peter, S. Andrew, S. Matthew, and S. Rom lamo

And Protest about Church fernice. lames Apostles, to S. Marke Euangelist, S. Clement fuccessour to S. Peterat Rome, and whosoever in antiquities is taken to be Authour or composer of any liturgy, Masse, or publike service or forme of prayers in the Church, in this time, they were all int penned and after practifed in all places, wherefocuer they were vied in the learned common languges, and no where in any barbarous, or vulgar longue of any particular Province or Contry. All histories, their oldest manuscripts and generally receased tradition, witnesse they were in the Greeke or Latine tongue. This is fo manifeltly Done perfual.

will of late (fince Protestant Religion began) Prayer. through out the west part of the world publike prayers weein Latine: in the east part in Grecke, euen among Edw. Sands the nations, to whom the languages were no mother Relation of

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Their first Protestant Archbishop Matthew Mat. Parker! Paker writeth, that the publike Church service Antiq.Brit. in med Masse, Missa dieta, did continue 200. yeares Aug. c. 17. p. and more from Christs institution & Christi primo ofituto, vntill Pope Zepherine the 16. Popedid change it to a better matter and forme. Doneceam oberinus 16. Romanus Pontifex, quorundam Suafiowad pulchriorem materiam formanque mutare vo-And this Masse was the same which sainct mes vsed at Hierusalem, and sainct Peter in the sterne Contries. And when this man and other rotestants come to set downe what change S. Expherine Pope made in the holy Masse, it was to change it into a Vulgare tongue, but he a loman Zepherinus Romanus kept it still vnchanged

methat our Protestant writers do thus confesse it: p. 23.24. c. of

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tangues. Thus one of their Bishops with publike Relig. c.53.07

in Zepherino Magdeburg. in cod Rober. Barns in vit. Pontif. Rom. in cod.Bal.l.s. act. Pontific. Rom.in Zepherino. Robert Barnes & alij in Alexandro Sixto & Telesphoro.

The Apost Indement betweene Cath. 114 Damaf. Pont. in the Latine tongue, as all his predecessours had done before in the west and Latine Church, oner he tooke away wodden chalices vsed then in some places, ordaining better, and in this all writers C. tholikes and Protestants agree. Vitreos calices m ligneis ordinauit. And wherefocuer there was any thing changed or added in the Masse, it was a these men confesse, euer done in the Latine tongue Alexander Romanus ad Adrians tempora peruenis. It Miffa, pridie quam pateretur, vfque ad hac verba, Hoc EST CORPYS MEYM, addidit, ad memoria passionis Chi fi inculcanda. Sixtus Romanus, Ut SANCTVS in comnione Eucharistia ter caneretur, or dinauit. Telesphoru Gracus, GLORIA IN EXCELSIS DEO effe in Mifacaner dum pracepit. These beall the additions & change they finde in the holy Masse before S. Zepherine time, before which S. Eleutherius Pope had pu blikely fent it into Britaine, and S. Lucius our King here publikely receased it, and all those additions were taken out of Scripture, not then translated into any vulgar vnlearned language. So they prou of all additions after, all euer made in the Latin tongue, except some very few in the Hebrew and Greeke, in the whole Latine Church. Andthis vinquestionably convinced out of the publike of fices of he Church of Christ, whether the Sacrific of Masse, or the rest, Matins, Laudes, houres, eut fonge, compline or whatfoeuer, to be termed po blike prayer of the Church, for the farre greate part of all these consisteth of the holy plalmes, and other parts of Scripture, all bookes thereof publi kely reade enery day, and the plamesenery week yet none of these were in any vulgar tongue inth age, nor many after this time.

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The rest which is contained in the Catholike Church Creeds, Prefaces, Hymnes, Antiphons, or relseamont not vnto the tenth part of what is aken from Scriptures, and yet these were deliuend to the Church in learned togues, in them compoled, and not in other. Wee are affured by Scriptures, and good histories that the Apostles 72. didiples and other holy Cleargy men in this first age reached in all nations, they prayed, and had pulike prayers, in many contries, and in them founded Churches, and must needs leave some forme, of fuch publike feruice for them they converted. But wee are assured agains both by Scriptures, and fuch antiquities, that they all had not the guift of tongues, numquid omnes linguis loquunt ur and fain & I. Cor. 12. Paul reckoneth it for a lingular guist, and priuiedge in himselfe, to speake in all languages, gra- 1. Cor. 14. has ago Den, quodomnium veftrum linguis loquor. And Godwin. our Protestants themselues with other antiquaries Convers. c. 3. confesse, that these renowned men did preach in 10. Leland in many places, by interpretours, and divers Barba- commentar. rous nations where they preached, had then no vie Ant. Brit. v. of letters to write any thing at all in their owne la- Britannia. Io. guage, much leffe formes and offices of publike Caius hift. prayers, which were, and of necessity, to be vsed in all Churches and by all Preists. And in this condiuon was this Kingdome of Britaine, all Gallia, now Fraunce, and other parts, where the Druydes ruled, not ving letters, and writing, because all nations verethen accompted, and called by the Romans, Barbarous, in that and fuch vnciuill respects. Some write the Greeke letters were vied in Gallia, but if it were so, they were by the same authority, very inperfect, many added afterward to bringe that

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writing to perfection, and no history mentioneth that euer any forme of publike prayer, or such of fice was so written or deliuered among, or to that people, in this, or any after time: but the contrary, that the first publike office & Church seruicethey had in this age, was brought thither from Rome, and so the Latine tongue.

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Annal.Gallic. Matth. Westm. an. 94. Clem. Roman. Ep.

This is proued by the French Annals, testifying that the first Apostles of that nation were sent unto them by S. Peter, and his successour S. Clement at Rome. Our old brittish history of the first institution of Church service, prima institutio & variet as Ecclesiastici Servity, as our Peotestant Antiquaries name it, testifieth plainely that S. Trophimus Bishop of Arles, and Sain Photinus Bishop of Lyons, disciples of S. Peter the Apostle diddeliver in all Gallia, the Romane order, and formed Church service. Beatus Trophimus Episcopus Arelatensis, & Sanctus Photinus Martyr & Episcopus Lugdunensis Discipulus S. Petri Apostoli Cursum Regunensis Discipulus S. Petri Apostoli Cursum Regunensis

Manuscript. antiq. Britan. de prima Inflit. Eccles. Oslicij.

manum in Gallys tradiderunt. And it citeth others, more auncient in this sense. And addeth that this Church service was after sent to S. Clement at Rome, by the Bishops and Martyrs of Gallia, to be approved by him, and all the Churches of Fraunce then embraced that Order, that of Arles being there the cheise Metropolitane Church, from which, and S. Trophimus, all others there as Pope Zozimus is an able witnesse, receaved light and direction. Metropolitane Arelatensium with wetus privilegium minime derogandum est, ad quam primum ex hac sede (Romana) Trophimus Summu

Antiftes, ex cuius fonte tota Galia fides Rinulos acce-

pit directus eft. So hath the old Romane Marty-

Zozimus
Pap. epistol.
ad Episcop.
Gallie de prinileg. Eccl.
Arelat. tom.
x concil.
Martyrol.
Roman. die
29. Decem.
in S. Trophinius.

And Prot. about Churh Service. place, and divers others. And So it must needs be by all antiquitie consenting, that all Gallia re-

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tyge, ceased the water of life from the same fouraine, the Church of Rome, both with their forme and order of Church service and other directions in Religion, all their first Apostles and pastours with full instruction, and power being directed and sent

from them, as saince Martial, saince Denys the Annal. Galli-Areopagite, sainct Lucianus, sainct Eutropius, can. Eccles. fainct Eugenius, fainct Ionius, fainct Timotheus, Roman. Bed.

faince Apollinaris, saince Aphrodisius, saince Sa- Adon.vsuard. tianus, sainct Potentianus, sainct Alenus, sainct in his Sant.

Totaldus, sainct Iulianus, sainct Fronto, sainct Matt. westm. Taurinus, saince Paulus Narbonensis, saince Stau- an. 94. & mult. al. apud

innus, fainct Aftremonius, fainct Gratianus, fainct Guliel, Eisen-Firmius, and others fent from Rome thither in this gren. centen.

age, in which time also saince Peter the Apostle I part. 5. dist.

fent into Germany, sainct Egistus, sainct Clement 3. Henrie. vnde to fainct Clement the Pope, fainet Eucha- 5. Monsterus

nus, fainct Valerius, fainct Maternus, fainct Man- in Cosmogr.

luctus, and many others.

The Apostles of Spaine were sent thither also Antonin. from Rome in this Time, namely fainct Torqua-denatal. 1.10. tus Ctefiphon, Secundus, Indalitius, Cæcilius, vincent. 1.9. laince Helychius, saince Euphrasius and others. In Annal Eccl. Hispania Sanctorum Torquati, Clesiphontis, Secundi, Trever. Indalety, Cacily, Hesichy & Euphrasij, qui Roma à meten: Sanstis Apostolis Episcopi ordinati, & ad pradican- Martyrolog. dum verbum Dei in Hispanias directi sunt. And to Roman. Beda prouethat all nations in this part of the world, cal- viuard. Ado ledthe Latin Church, receaued their first Bishops, Breu, Tolepreists, cleargie men, with their Church service tan. cal. maij. from Rome S. Peter or his Successour in this age: S. Clement his Successour so speaketh from S. Pe-

in German. part. I. petr.

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The Apost. Indement betweene Cath.

Clem. Ro-

ters owne direction and testimonye. Episcopes per man. epist. I. fingulas Cinitates quibus ille (S. Petrus) non miferat, iuxta Domini praceptionem nobis mittere pracepit, Quod etiam facere inchoaumus, & Domino opem ferente, facturi sumus. Aliquos verò ad Gallias, Hifpaniasque mittemus, & quosdam ad Germaniam & Italiam, atque ad reliquas gentes dirigere cupimus. And even to fuch barbarous and fauage contryes, as had not vie of letters and learning ferociores &

rebelliores gentes.

This Kingdome of Britayne, excepting, the Scotts when they came hither, had ever learned men, and of civilitie as the Druids their cheifelt being here, and others. Yet after the coming and rule of the Romanshere, at and after the birth of Christ & his Religion preached in this contry, the latin tongue was vsuall to all of qualitie, no man might beare office but such as vnderstoodit, all publike guifts donations charters, priviledgsand Records what soeuer, both as old and late Catolike and Protestant Antiquaries proue, were performed and written in the latin tongue, and onely the vulgar people vsed their vulgar language, and yet corruptly without writing. Coniectura ducor eo tempore vulgus Britanorum ineruditi Simum fuissa ac prorsus non potuisse lingua sue voces depingere Quamdiu Imperium Britannia in Proninciam reducta penes Romanos stabat, tamdiu necesse erat Britanni Magistratum gerere cupientibus latine loqui. Prouincialem linguam vulgus cum magna difficultate, & 16 quidem corrupte discebat. Tabula donationum omnes, Grationes alicuius momenti latine fiebant. By which it is euident, that their publike Church service, must needs also be latin, in which onely as S. Bede

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Io: Leland. in commentar. antiq. voc. Britan. v. Britannin, Cains histor. Cantabrig. p. 19.

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Eventue.

And Prot. about Church fernice. 219 with others proue all people Inhabitants here, euer Bed. histor. Audied, and readethe scriptures, from which it is ang.l. I. c. I uken. Hac Insula quinque gentium linguis vnam eandemque summa veritatis & vera sublimitatis scientiam scrutatur & confitetur, Anglorum videlicet, Britonum, Scotorum Pictorum & Latinorum, qua meditatione scripturacateris omnibus est factacommumis. And as S. Gyldas writeth, this Kingdome was by the reigning of the Romans there fo latinized, Gild. epiftol. and Romanized, that it was rather to be named deexcid & Romanathen, Britannia: vt non Britannia, sed Ro- conquest Brimania censeretur. And though the Romans had many Hands, yet this in antiquities is aboue all, named the Romane Hand. Greek and latin Catholik and Protestant Antiquaries agree, that S. Peter the Apostle, who deliuered that latin Church service which the Romans vsed, and brought into Fraunce by his disciples as is proued before, preached in this Kingdome, stayed here longe time longo tempore moratus, founded us Churches, confecra- S. Symeon tedfor vs Bishops Preists and Deacons: Ecclesias consti- Metaphrastes tuit, Episcoposque & Presbyteros & Diaconos ordina- Buseb. apud wit, could deliuer vnto them no other Church, fer- eund. ib. Sur. uice, then that latin, which he deliuered at Rome die 29. Iuui, in Fraunce and other westerne places.

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These Bishops Preists and Deacons which were prot. Theater not Britans, could not vie that brittish tongue, in of greate their service which they did not vnderstand, and Brit. 1. 6. Which neither they nor the Britans could write for them or others to reade. And who foeuer any man will say preached here first, S. Peter, S. Paul, S. Symon, S. Ioseph, or any other, they not vnderstanding the brittish language, nor any man writing, they could not possibly vse or deliner the

Cambden in Britannia.

feruice

Manuscrip. Brit. antiq. de prima In-Attutione Ecclefofficii.

feruice of the Church in that language, our old brittish manuscript mentioned before faith the Church service which S. Marke vsed, was also here in yle, in Scotys ac Britannys. Cursum qui dicitur prafenti tempore Scotorum beatus Marcus decantauit. It testifieth further that S. Germanus, S. Lupus S. Patrik and others vsed this service here both in Britayne and Scotlands, when our Protestants confesse there was no errour in Religion. Ipsumeursum decantauerunt Beatus Lupus & Beatus Germanus: & S. Patricius in Scotus ac Britannys ip sum cur sum decantauit. And after them S. Vuandilocus ad S. Gomogillus who had 3000. monkes in his Monastery, and S. Columban, in whose time this Authour lined, with others, fent with him into Fraunce, vied enery wherein Ireland and Scotland as also Britaine, Fraunce, Germany and Italy the same publik Church service in the latin tonge, Beatus Vuandilocus & Beatus Columbanus partibus Galliarum destinati ipsum decantauerunt. And he deriueth this Church service from S. Marke, sheving where and by whomeit was vied. And it was prolog. apud instified in open parlament the first of Queene Elizabeth by Abbot Feck nam out of S. Gildas in the prologue of his booke now suppressed by our Protestants, but then extant, that the same publik Church feruice which was vsed here in Queene Maryes time, and now in the Catholike Church, was brought hither and publickly delivered here in the latin tongue in the generall conversion of Britaine in King Lucius his time. And that Gildas which Protestants propose vnto vs divers times citeth the old Church service of Britaine in the latin tongue. And the old manuscript antiquities of Glasten-

The Apost Indement Betweene Cath.

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Gildas I. de excid. & conquest, Brit,

Glastenbury william of Malmesbury, Capgraue Guliel Maland others proue as much and more then Doctour mesb. manu-Fecknam cited from S. Gildas. For they speaking scrip. lib. de of the Religious men which S. Damianus and S. nob. glaston, Phaganus placed at Glastenbury to be successours in college in place and profession to S. Ioseph of Aramathia, S. Benedia. and his affociates there do plainely deliuer, that as Cantabrig. inother things these professed the same Religion, glaston: tabuorder, Church service, and manner of life, which lis. fix. Cap-S. Ioseph and his companie did, so also as they grau in S. did, they come often every day together into the lofeph & S. old Church, to fay their divine office which they patric. brought from Rome, with them, and deliuered Galfrid. moherein memoriam primorum ex suis socijs 12.elegerunt histor. Brie: (S. Damianus & Phaganus) & in prafata Insula Rege cap. 20. vlt. Lucio consentiente habitare fecerunt, qui in diucrsis locis Matth. som Anachoreta manserunt ibidem in eisdem lucis Westin. inquibus prima 12. primitus habitarunt in vetustam 186. tamen Ecclesiam ad divina obsequia denotius complen- Matth. Wede crebro convenerunt quotidie.

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And this latin publik Church service being the Galfrid. 1.5. very same which had beene vsed at Rome from cap. I. the Apostles time, not changed at that time, as all Catholiks and Protestants agree, was planted and deliuered here, not onely by these legates of Pope Eleutherius, but by himselfe, with the rest which his legates did here confirme. restauratis omnibus, redierunt Antistites Romani: & qua secerant à beatis-Simo Papa cofirmari impetrauerunt. Confirmatione facta renersi sunt in Britanniam compluribus alijs comitati. And if any Protestant will have the Kings confirmationeedfull, our holy King then S. Lucius like-Wile confirmed this, as the rest. Gloriofus Britonum. Rex Lucius chartis & munimentis omnia communiuit.

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### THE XIII. CHAPTER.

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The 25. Article, instituled, of the Sacraments, thus examined, and condemned, in all things contrary to Catholike doctrine.

HEIR next the 25. Protestant Article is intituled: of the Sacraments. And thus beginneth. Sacraments ordained by Christ, be not onely bages or tokens of Christian mens profession but rather they be certain Sure witnesses, and effectuall signes of grace, and Gods good will towards us, by the which he doth workein nisibly in Us, and doth not onely quicken but also strengthen and confirme our faith in him:

Hitherto ther appeareth no difference betweene these Protestants in this article and Catholiks, for they decreeing that Sacraments be effectuall fignes of grace, that is in all true proper manner of speach, fignes which doe effect cause & worke grace, otherwife they be not effectuall fignes of grace, and that God worketh in vs inuifibly by them, is as much's Catholiks professe, whethey define a Sacramet, Sacramentumest visibile signii inuisibilis gratia. A Sant met is a visible or externall signe of innifible grace gives thereby. And these Protestants declare theseluesso farre, & plainely, in both those they accept for Sa- Thich the Supper of the Lord. In the first, they manife istred of Infants, who borne by them also in original quire sinne, cannot possibly haue remission thereof and a quere orace but by the sinh and the sinh an or haue any act of faith, or other vertue. Yet their thri decree

Protest. art. 27.28. infra.

Art. 27.

decree is: The baptisme of young childrensis in any wife to be retained in the Church, us most agreable with the institution of Christ. So they doe or ought to speake of their other Sacrament, confessing it was in the primative Church, ministred sometimes to infants.

The difference betweene vs in this article, is in

that, which thus followeth.

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There are two Sacraments ordained of Christ our Lard in the Ghospell, that is to say, baptisme, and the Supper of the Lard. Those five commonly called Sacrawents, that is to fay, Confirmation Pennance, Order, Matrimony and extreame V netion are not to be compted for Sacraments, of the Ghospell, being such as have growne putly of the corrupt following of the Apostles, partly mestates of life allowed in the Scriptures : but yet have not like nature of Sacraments, with baptisme, and the Lords supper, for that they have not any visible signe or ach, cremony ordained of God. Hitherto this Protestant her. wice denying those fine Sacraments which the that Catholike Church receaueth for such with the this to former, baptisme and the most holy Sacrase ment of the altar. Now I will proue by this Apoand tolike agethe doctrine, and practife thereof, that these sucare, and then were vsed, and receased for esso facraments, and first of Confirmation the first Confirmation

hem, S. Clement testifieth this to be a Sacrament, militted by Bishops with holy oyle, and giving the Constitut. Arisme oly Ghost and grace, all that these men doe, or can post. 1.2. c.36. stander quem Dominus in ordinatione Spiritum sanctum stand pobis dedit. Per quem consignati estis oleo exultationis, cheir chrismate sapientia: per quem filij lucis facti estis:

a true Sacra-

Clem. Rom. & Iulian.

The Apost Indoment Betweene Cath. per quem Dominus illuminatione vestra, Episcopina nus impasitionem testimonio suo comprobans, in fingalis westrum fuam facram wocem emifit. This he further declareth (making a Sacramet needfull to Christian epift. ad Iuliu perfectio, except necessity hindereth, giuing grace) that Peter and all the Apostles so taught, and practifed, and Christ so instituted. Omnibus festinandum eft fine morarenafci Deo, & demum confignari ab Epi-Scopo; id est, Septiformem gratiam Spiritus Sanctipenipere, quia incertus est vninschinsque exitus via Quum autem regeneratus fuerit per aquam, & pofimdum septiformi spiritus gratia ab Episcopo, (vt memeratum est) confirmatus, quia aliter perfectus esse Christia nus nequaquam poterit, nec sedem habere interperfe. ctos, si non necessitate, sedincuria aut voluntatenmanserit, vt a Beato Petro accepimus, & vt cateridpostoli, pracipiente Domino docucrunt. S. Denis the Areopagite faith, that they which

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Dion. Arcop. 1 Hierarch. Eccl. cap. 4. Prope fin. In contemp.

were baptized were brought to the Bishop to be confirmed. Ducunt ad Hierarcham, is virum unguer to quod maxime divinos efficit, insignit. And further thus sheweth the Sacramentall power of this holy Vnction. Vnguenti illa, qua perficiendi vim habet,por fusio, eum qui initiatus est, suavitate odoris fragrante facit. And plainely callethit a Sacrament, compa ring it in that respect even with the Sacramento the altar, assuring vs, that was the opinion and do Etrine of his Masters in Religion, the Apostles. Fr nitimum alterum Sacramentum, quod res nostri unguenti mysterium nominant. Est igitur u quod dixi, mysterium quod nunc à nobis laudatur, en ordinis atque potestatis qua vim habet perficiendi qua Pontificem attingunt. Itaque ip sum dinimi prace tores nostri, vet eins dem & ordinis & efficacitati CHIA

L. Fccl. Hietar.c.6.

In contempl.

And Prot about the Sacr. of Confirm. chius est Synaxeos Sacramentum, if dem Sape figuris at-

que imaginibus mysticisque descriptionibus, ac sanctis

verbis descripserunt:

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Itisthe constant opinion, and testimony of the fathers, that the Church of Christ receased and ministred this Sacrament for a true and properly named Sacrament, both by Scriptures, and tradition So both the Latine and Greeke Fathers exfound that passage and practise of the Apostles S. Peter and S. Iohn in the acts of the Apostles, giuing grace to those that were baptized by others, not Bishops, by imposition of hands. Imponebant Act. c. 8. manus super illos & accipiebant Spiritum sanctum: And doe thereby proue that Bishops onely may minister this Sacrament. Cum Philippus Diaconus ef. Ephip. 1. To? set non babebat potestatem imponendi manus, vt per 2. Contr. her. bot daret Spiritum Sanctum. So hath S. Augustine, Simon. Aug. S.Hierome & others prouing this Sacrament both lib. 15. Trin.e. by Scripture and tradition of the vniuerfall Church 26. Hieron. from Christs time. In actibus Apostolorum scriptum eff. Etiam si scriptura authoritas non subesset, totius 2. c. 4. abuin banc partem consensus instar praceptiobtineret: Nonabnuo hanc esse Ecclesiar um consucudinem, vi ad Ambr. c.7.de es qui longe in minoribus virbibus per Presbyteros & ijs qui init. Diaconos baptizati sunt, Episcopus ad innocationem Basil. libr. de fancti Spiritus manum impositurus excurrat. This S. Spirit. sancto, Hierome writeth in the name of all, both Catho- c. 27. liks and others. S. Ambrose', sainct Basile, saince Greg. Naz. Gregory Nazianzen and others have the like. S. Gum laua-Ambrose, Primasius with others expound those chrum. Ambri Vords in the 6. chapter to the Hebrewes, impositio- in cap. 6. ad mi quoque manum, in the very same sense, in these Hebr. Primas! Vords. Impositionem manuum appellat, per quam ple- Hebr. insime ereditur accipi donum Spiritus fancti, quod post baptis-

Dial.aduerf.

mylterijs 3. ferm.in SanCypr. epift. 73.

Tertull. I.de

refurrect.carnis. Et libr. de

prefeript. be-

relic.

The Apost. Indement berweene Cath. baptismum ad confirmationem unitatis in Ecclesia Pontificibus fieri solet. S. Cyprian and his fellow Bishops in Councell speaking in the name of the Church, calleth it a Sacrament as baptisme is: f Sacramento Vtroque nascuntur.

Tertullian also doth number it with the other Sacraments, euer vsed in the Church, and giueth both a visible externall signe holy Vnction, and internall grace given thereby vntoit. Caro abluitur, vt ansma cmaculetur, caro ungstur, ut anima confecretur. Caro signatur, vt & anima muniatur, caro manusimpositione adumbratur, vt & anima spiritu illuminetur. Carocorpore & Sanguine Christi ve scitur, vt & anima

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The Christia Britansof this opinion and practife. Giral Cambr. descr. Cambr. c. 18. cum approb. Prot. Dauidis po-Welli, Theol. profib. Golfrid. monum, histor. Reg. Brit, lib. 12.c. 18.

To come to our Primative Christian Britans their learned old antiquary and Bishop writeth of them, that from their first conversion, they held this for a Sacrament, giving grace, that holy Vnction by a Bishop was vsed in it, and all our first Christians in Britaine honoured, and affected this Sacrament, more then any other nation did. Episcopalem confirmationem, & Chrismatis, qua gratia Spiritus datur inunctionem, pra alia gente totus populus magnopere petit. This wee may easiely learne by the example of their King Cadwalladar, which went to Rome to be confirmed by the Pope there. Cadwalladrus abiectis mundialibue, propter Deumregnumq; perpetuum, venit Romam, & a Sergio Papacon-Theod.lib. de firmatus. But wee need not stand voon particular examples, when wee haue a generall graunt before, that all the Britans, totus populus, both by old and new, Catholike and Protestant historians, were so denoted to this holy Sacrament. And both Theodoret and others do proue that they were onely the Noua-

fabul, heret. Lindan. Dubitant. Diel. 2. prateol Elen. l 12 in Nouatianis.

And Prot. about the Sacr. of Confirm. Nouatian heretiks, (which by no antiquity euer entered into Britaine) which denied holy Vnction to be vsed in this Sacrament. Negligant confirmatio-

nem habere olei facri illinitionem.

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And our English Protestantsthemselues by their owne most authorized and allowed proceedings haue, & doe condemne this their article doctrine in this point. For first in the publike correctio of their religionat Hampton court, King Iames being pre- Conference fent and confenting, they thus decree: Confirmation at Hampton! is an Apostolicall tradition. That Confirmation de- P.10.11, livered by the Apostles is a Sacramet is proved before. Secondly these Protestants confesse and decree, that the order of Bishops hath euer beene in the Church, from the Apostles time, but these men not condemning all forrayne Protestants and in denying to Bishops onely power to make Preilts and Clergy men, leave no act of Order peculiar and proper to them, if they deny conhrmation to be a Sacrament, and by them onely to be ministred, for all others are lawfully ministred by Priests, noe Bishops. And these our English Protestats by the greatest power they have, have set fourth, and vse a publike forme, and manner of ministring confirmation by them onely, which they pretend to be Bishops among them. In which they proue it in their proceedings, and by the doctrine of this very article, for suppoling their opinion though false, that holy Viction is not necessary in this practise of Confirmation, English Prot? they requiring onely two things needfull to a Sa- Communion crament, a visible signe, or ceremony ordained of booke. Titul. God, and grace given thereby thus propose and Et tit. Catepractife both: first they say and direct. The Bishop chisme.

Booke fupr.

Salliuinghly.

The Apost Indement betweene Cath. shall lay his hand upon enery childe fenerally. And that Communion in their Indgment it is a signe, and ceremony, ordained of God, and that grace is thereby given. their pretended Bishops in ministring this tochildren thus proue: wee make our humble supplications for the sechildren, upon whom after the manner of the Apostles, wee have laide our hands, to certifie them, by this signe of thy favour, and gratious goodne se towards them. Therefore being a figne vsed by the Apostles, giuing and certifying grace, by this very article, and their owne definition of a Sacrament before, this of Confirmation must needs by their Religion bez Sacrament in the same degree as they allowe baptilme and the Eucharist to be. This their communion booke is daily practized by them in all their Churches, vsed both before and after these articles were ordained, and at this present, and supported and warranted with the greatest allowance, their religion, or any, or point therein by their owne proceedings possibly can haue, Queenes and Kings Supremacy, Parlaments, Iniunctions, Canons, Conuocations, publike approbation, and practile of all their pretended Bishops, or named Clergy men.

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## THE XII. CHAPTER

Pennance, so called in this article, and by Catholies The Sacrament of Pennance, was Soundged and v scd in this Apostolike age.

HE next Sacramet of the Catholike Church, which this Protestant Article denieth to be fuch, is the Sacrament of Pennance. S. Ignatiusm

And Prot. of the Sacram. of Pennance. this Apostolike age giveth power vnto Pennance, to bringe finners both to the vnity of the militant Church on earth, and inherite euerlasting life in heaven. Obsecro vos, quot quot panitentia ductiredie- Ignat.epist.ad rint ad unitatem Ecclesia, suscipite illes cum omni Philadelph, mansuctudine, ot per bonitatem & patientiam vestram resipiscentes ex diaboli laqueis, digni iam Christo facti, falutem consequantur aternam in regno Christi. And writeth how Christians were then bound, to admonish and exhort finners to pennance. Oportet eos commonefacere & ad pænitentiam cohortari, si forte manus dent, monitifque cedant. S. Denis the Areopagite deliuereth the manner of penitents, and pennance to have beenethen, as the Catholiks now vie, the penitent to kneele to the Preist, and with forrowe confesse his sinnes, and the Preist by absolution to forgive them, and so instifie the penitent finner, and greately reprehendeth one Demophilus for hindering it, saying it was the order ofdisciplinethen. Tu, vetua litera indicant, procedentem Dion.epist.ad Sacerdoti impium, vt ais, & peccatorem ne scio quo pa- Demophil. do contra disciplina ordinem astans calce abiecisti. Ad- ante med. buccumille quidens, quod oportuit, fateretur se ad peccatorum remedium quarendum venisse: tu non exborruifts, fed & bonum Sacerdotem aufus es lacerare conuitys miserabilem eum dicens, quod pænitentem & impiumiustificasset. S. Ignatius maketh it one of the Ignat.epist ad Sacraments ministred by Preists: Baptizant, Sacrifi- Heronem. cant, eligunt, manus imponunt, S. Clement setteth it downe for a tradition of S. Peter and the other Apostles to confesse all sinnes, vnto the Pastours of their foules, and to reeaue cure and remedy from them. Si forte alicuius cor vellinor, vel infidelitas, Clem. Rom. Velaliqued malum ex his que superius memoranimus, ep. ft .. latenter

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130 The Apost Indoment betweene Cath: latenter irrepserit, non erubescat qui anima sua curam gerit, consiteri hac buic, qui praest, vt ab ipso per verbum Dei, & consilium salubre curetur.

And he addeth afterward, from the mouth of S.

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Clem. Rom, fup. cpift. 1.

Constitut. Apost. 1. 2. cap. 49.

Gap. 19.

Cap. 21.

Pennancea Sacrament among the Britans.

Hector Boeth, 1 9. Scotor. Hift. fol 179. Georg, Buch.

Peter: Instrucbat, actus sua vita omni horacustodire, o in omni loco Deum respicere, firmiter scire cogitationes malas cordi suo aduenientes, mox ad Christum allidere, & Sacerdotibus Domini manifestare. S. Peters instruction was diligently to take knowledge euen of the euill cogitations of the hart, and to confesse them to the Preists of God. He saith in an other place that penance is like vnto baptisme. Eritein locum lauachri impositio manuum. Hesetteth downe the verie manner of enioyning penanc, according to the qualitie of the sinnes committed, dayes of weeks in fasting and penance: Afflictum diebus Ieuniorum pro ratione peccati bebdomadas duas, vel tres, vel quinque, vel septem, dimitte, dicenseique cumque conveniunt ad peccatorem corripiendum. And he expoundeth those words of Christ in the gholpel, of bynding and loofing of this Sacrament as others after him do. Panitentibus remissionem concedere oportet. Recognifice o Episcope, dignitatem tuans quod ficut ligandi potestatem accepisti, sic etiam & soluendi. Obtibens igitur soluendi potestatem, recognose teipsum, & secundum dignitatem loci tui, in bat vita versare. It was so generally a receased truth here in Britaine, that euen when our Protestant Antiquaries confesse our Christian Britans kept their first faith inviolate, the contrary was adiudged herefie, and a King himselfe frequard summo ned and proceeded against for laughing at the Ba-

ptisme of Infants, and Confession of sinnes to

Preists. Notatus est aliquando risisse parunlorum Bap

And Prot. of the Sacram, of pennance. tifma, peccatorumque ad Sacerdotis aurem confessionem, 1. 5. Ret. Sco-Thus it is testified both by Catholike, and Prote- tir. Reg. 12. fant Historians.

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And our most auncient Brittish writers as S. hollingh hist. Gildas speaking of this Sacrament, the practise and of Scut. 1 pag. vie thereof here in Britayne deduceth it from Christs words, of bynding & loosteing spoke to S. Peter and the other Apostles . Petro einsque Success- excid can foribus dicit Dominus; & tibi dabo claues Regni Calorum. Itemque omni Sancto Sacerdoti promitistur, & quacumque solueres superterram, erunt soluta & in calis: & quacumque ligaueris super terram, erunt ligate & in calis. Our learned Britan the old Archbishop of Orleance, Ionas Aureliensis, testifieth the auncient devotion to this Sacrament was such, that both Preists and penitents wept in the minifring thereof, and giueth instance in S. Eustachius, in vit. S. Euto weeping when penitents confessed their sinnes stachij cap. 12 vnto him, that he caused them also to weepe. Quoties illi aliquis ob recipiendam panitentiam lapsus suos effet confessus, ita flebat, wt & illum flere compelleret. And this is so euident a truth, that King lames, King lames with his Protestant Bishops and clergie in their Hampton publik examination of their Religion, conclude court. this point in these words: That the particular and personal absolution from sinne after consession, is Apostolical, and a very godly ordinance.

And this is no new thing in their Religion, but anew approbation of their doctryne herein, against their puritans, for their communion booke elder then these Articles, and at this time the most praeticall and allowed Rule which they have, doth give direction both for confession of syns, and abfolytion from them, in the very fame words, which

excid, cap. 26.

The Apost. Indement Betweene Cath.

communion Booke Titul. vilitation of the Sike.

Engl. Protest. Catholik Preist vse in this Sacrament. The fikperfou shall make a speciall confession, if he feelehis con-Science troubled with any weightie matter . After which confession the Preist shall absolue him after this fort. Our Lord Icfus Christ, who hath left power to bis Church, to absolue all finners which truely repent, and beleeve in him, of his greate mercy forgive thee thous offences, and by his authoritie committed to me, I abfolne thee from all thy fyns, in the name of the father, and of the Sonne, and of the holy ghost. Amen . Hereis all which this Article requireth to a Sacrament, a vifible or externall figne or ceremonie as is Manifelt, and this ordeined of God, both because this communion booke faith, it was left by Christ the forne of God, to his Church, so to be for euer, as is Church shall be euer forgiuing sinnes and giveing grace; which no visible or externall figne or caremony, but such as is ordained of God, to such end and purpose cando.

Protest. Bookeof confectation. Articul. 36. inf.

This power is pretented to be given to every minister among them, when their Protestant Bishop maketh him, by laying his hands vpon him, faying these words: recease the holy ghoste, whose sinnes thou forginest, they are forginen, and whosesin nes thou doeft retayne, they are retayned. Thus hath the Protestant manner of consecration in the booke thereof, approued in these Articles, in a amplemanner, as any thing in their Religion. And if their confecration were true and lawfull, if they could not minister this as a Sacrament, they could do nothing at all, this being the power that is preto ded to be be given vnto them at that time, and nothing els in playne and expresse termes, at the least in to manifest true meaning and construction.

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# THE XV. CHAPTER.

Holy Orders contrary to this Article, was veed and held a Sacrament in this first age.

No by this sufficiently appearethalso, that both by the doctrine, practife and authorine of this Apostolike age and their owne Protestant cheifest grownds and proceedings, how vntruely this Article denyeth in the next place, that holie Orders is a Sacramets for it is manifelt before, that both by the Apoltoftolik men of this time, and their owne profession and confession, it hath all things needfull to a Sacrament, a visible externall figne, or ceremonie ordained by God giving grace, and extraordinarie spirituall power, and itselfe by that consecration also giveth grace in other Sacraments, which cannot be ministred without it, either by Catholike Religion, or our Protestants practise and profession. Noe terrene and earthly power may or can performe the duties and offices of that gratious and spiritual function. This is the plaine and euident testimonie of the bleffed Fathers of this time. S. Clement even in thewords of the Apostles maketh preishood more excellent, then the Regall power and dignitie, for that he ruleth soules, an this the bodies. And is so farre from our Protestant courses in making holie preisthood treason, that he maketh it an offence 1.2. constitut. deseruing greater punishment, to do wrong to Apostol, c. 2. Preists, then temporall Princes. Si Reges inuadens Supplicio dignus indicatur, quamuis filius vel amicus It, quanto magis qui Sacerdotibus insultat? Quanto enum

234 The Apost Indoment betweene Cath.
enim Sacerdotium Regno est excellentius, cum regendarum animarum officio prasit, tanto graniori supplicio
punitur, qui aduersus id aliquid temere secerit quam
qui aduersus Regnum.

Ignat. epift.

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The like, and more vigent hath S. Ignatius: Honora Deum, vi omnium Authorem & Dominum: Episcopum verò vi Principem Scacrdotum, Imaginem Dei referentem: Dei quidem propter Principatum: Christi verò propter Sacerdotium. Honorare oportet & Regem: neque enim Rege quisquam prastantior, aut quisquam similis illi inrebus omnibus creatis; neque Episcopo qui Deo consceratus est pro totius mundi salute quicquam maius in Ecclesia. Sacerdotium est omnium bonorum, qua in hominibus sunt apex, qui aduersus illud sacit, non hominem Ignominia afficit, sed Deum & Christum Iesum primogenitum, qui natura solus est summus Sacerdos.

And they ascribe this extraordinarie dignite and excellencie of facred preisthood, to their supernaturall chaunge, and grace bestowed miraculously vpon them in their consecration, and by vertue of that holy Sacrament, no other reason tobe giuen of so wonderfull an alteration and preminencie, as both the holy Fathers in the common construction of the Church of Christ, and the light of nature assure vs, that men so lately and ever before their consecration, were but as other men, and now nothing externally chaunged, should by Gods decree & ordinance, be elevated vnto, and endowed with so incomparable honour, power grace, and vnquestionable priviledges, onely the Sacramentall grace performeth it say these holy Fathers asit doth the like in the holy Eucharift and Baptilme. Eadem visetiam Sacerdotem augustum Cho.

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And Prot. of the Sacram. of boly Orders ... 235 porandum facit, nouitate benedictionis à comunitate Bapt. Gregori oulgi segregatum. Quamenimberi ac tempore supe- Naz. Orat. de rion vinus è multitudine ac plebe esset, repente redditur Praceptor, Prafes, Dollor pietatis, mysteriorum laten- ablut. ped. num Prasul. Eaque contingunt et, quam nihil vel Tertullian. 1. corpore vel forma mutatus, sed quod ad speciem exter- exhort. cast. nam attinet, ille fit qui erat, inuisibili quadam vi ac eratia, innisibilem animam in melius transformatam grens. S. Clement, S. Denys the Areopagite S. Anaclet.epiff; Ignatius, S. Anacletus made Preist by S. Peterthe Apostle, a quo & prasbyter sum ordinatus, and others of this Apostolike age, being as they confesse instructed fo by S. Peter, and the rest of the Apostles, vt à Beato Petro Principe Apostolorum sumus instruth, do plainely testifie and proue holy Orders to bea holy Sacrament, both in Preiftly and Epifcopall consecration, delivering both the matter and manner of them, as the Roman Church now vieth. A Bishop to be consecrated by divers Bishops, by imposition of hands, the holy ghospell, and Inunction with holy Chrisme giving grace, and the holy ghost . Ordinationes Episcoporum, au- Anaclet. supri thoritate Apostolica ab omnibus qui in cadem fuerint Tom. I. conz provincia Episcopis sunt celebranda. Qui simul conuenientes, scrutinium diligenter agant, leiuniumque cumomnibus celebrent precibus, & manus cum sanctis procest Mace. Enangelys qua pradicaturi sunt, imponentes, sacraque parker antiq. Unitione, exemplo Prophetarum & Regumcapita corum, more Apostolorum & Moysis ungentes, quia def. histor. omnis Sanctificatio constat in Spiritu Sancto, cuius vir- Britan. p. 73. tus muisibilis sacro Chrismati est permixta. With this Robert. Baragree S. Clement, S. Ignatius, S. Denys, with the Pontific. in generall custome and practise of their Apostolike Anaclero & age. Not requiring a necessitie of the presence Alexandro ot

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S. Athanalio. Cyprian I.de

cil. cpift. 2. cited and approued, by Britan. p. 24. Io. Prisens nes I. de vit.

Marc. Anton. of all Bishops of the prouince, but feeking their l. z. de republike Eccl. c. 12. p. 147. Clem. I. 8. Ignat. epift. Diony [ Eccl. Hier. c. S. Clem. Rom. Conft. Apost. 1. 3. cap. 20. & vlt. Dionyf. Arcopag. I. Eccl. Hierar. cap. 6.

consent in so greate, a businnes. Quod si simul omnes convenire minime poterunt, affensu tamen fuis precibus prabeant, rut ab ipfa ordinatione animo non defint. Conft. Apost. Onely they require of necessitie three or two Bishops to confecrate a Bishop, and onely one forthe confecration of Preists, Deacons, and inferiour Orders. Episcopum mandamus ordinari à tribus Episcopis, wel ad minus à duobus: non licere autem ab uns vobis constitui. Presbyterum & Diaconum, Greliquorum clerum ab wno Episcopo. S. Denysthe Areopagite Schollerto S. Paule, as he had learned of that his holy Master, and other Apostles and seene it the generall doctrine and practife of that Apostolike time, that great and extraordinary grace and power was given by the external rite, figne and ceremonie thereof, so teacheth, and setteth downe the Order of this confecration, as of Preilts and Deacons, enery of them different and distinct from other as their dignities and functions are with Ecclesiasticallrites and solemnities beforethe holy altare, as Catholicks vse at this day: Prasal whifacrandus offertur, viroque genu posito ante altat Supra caput habet à Deo tradita Enangelia manunque Pontificis: atque boc modo à consecrante Pontificett Stissimisimprecationibus con summatur. Sacerdos verò coram Sancto altari ponens verumque genu, in caput babet Pontificis dextram, & in hunc modum à sacrante Prasule Sanctissimis innocationibus consecratur. At verò minister altero tantim coram sanctis altaribus posito genu, sacrantis se Pontificis dexteram incapite prafert, atque ab co perficitur precationibus ad camrem accomodatis, cuilibet autem ip sorum à benedicente Portifice Crucis imprimitur fignum, & per fingulos facts predi-

The Apost Indement betweene Cath.

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Dionyf. Eccl. Hierarch. cap. 5

And Prot. of the Sacram. of holy Orders. wadicatio nominis, confumman que confalutatio fit.

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S. Clement also testifieth, that from the first confecration of Eeclesiasticall men after Christs ascention, when S. Stephen and others were made Deacons, both Bishops and Preists were so consecrated by the Apostles before the Altar, and at Male, as Christ ordayned. Nos ablato secundum Clem. Const. Christi ordinationem Sacrificio puro, & incruento, con- Apost. 1.8. stumus Episcopos, Prasbyteros & Diaconos numero cap. 52. vle septem, è quorum numero Unus erat Stephanus Beatus Martyr. And plainely proueth, that these holy Orders with their particular offices were appointed by Christ himselfe the Bishops to give Orders, the Preilts to offer Sacrifice and recease grace and power so to do at their consecration, and Deacons to Minister to them both, in their sacred functions. Nisi propria quadam iura essent, at que ordinum discri- Supr. pauld mind, satis effet, ot per unum nomen univer sa perfi- ante. cerentur. Sed à Domino edocti consequentiam rerum, Episcopis Pontificatus munera assignauimus, presbyteris Sacerdoty, Diaconis ministeria erga vtrosque, vt qua ad Religionem pertinent, pure perficiantur. Nam nec Diacono fas est offerre sacrificium, velbaptizare, ant benedictionem paruam vel magnam facere, nec Presbytero ordinationes exercere: impium est enim ordinem peruercti.

S. Denys recompteth their grace and duties in like Dionys. Eccl. manner: Antistitum ordinem perficientem ese, & Hier. cap. 5. perfectionis authorem: Sacerdotum verò illuminantem, aque ad lucem promouentem: porro ministrorum, purgantem at que discernentem. Videlicet Pontificalis ordo non perficere solum, verum & illuminare & purgare nount: Sacerdotum verò virtus in se cum illuminante habet purgantem quoque scientiam. Verum que info-

rioris

Ignat. epift. ad Ephel.

Epistol, ad Trallian,

Epiftol. ad Magnef.

Ignat. epistol. ad Heronem Diaconum.

Epistol. ad Trallian.

The Apoft. Indement betweene Cathi rioris sunt ad prastantiora transire nequeant, propieres quod fas illis non cft ad istin modi profilire Superbiam. Porro facratiores virtutes und cum fuis, inferiores quoque, suaip sa perfectione scientias sacras nequaquam ignorant. S. Ignatius also is witnesse, that thefe feuerall Orders were ordained by Christ. Entimini charifsimi, subiceti effe Episcopo, & Presbyteris, & Diaconis. Qui enim his obedit, obedit Christo, qui bet constituit. And delivereth their offices severall, and cip distinct, as the others do. The Episcopall function Sa he hath before remembred. And faith, all must em obey the Bishop, as our Lord himselfe. Episcop. De Subiccti estote, velut Domino. Episcopus omni princi- ce patu & potestate superior est. Decet obedire Episcop, the of a Preist, is, to offer Sacrifice, and Minister other qui Sacraments, and Deacons are to Minister vnto state them, in such holie mysteries, and so must needs test haue power giuen themaccordingly in their confectation, and this was so with the Apostles, and fong the first Preists and Deacons. Saccredotes sunt, Tu per I verò (Diaconus) Sacerdotum Minister: Baptizant terra sacrificant, manus imponunt, tu verò illis ministras propo vet Sanctus ille Stephanus Iacobo & presbytcris qui raste erant Hierosolymis. Oportet & Diaconos mysteriorum Domi Chtisti ministris, per omnia placere: nec enim ciborum tem. Tores. Ipsi itaque tales sunt, at vos reveremini illos et Britan Christum Iefum, cuius vicary funt, & Episcopus Tyneauc pum Dei Patris omnium gerit: presbyteri veròsmi rated consessus quidam & coniunctus Apostolorum chorus ropris Sine his Ecclesia electa non est, nullasine his Sanctorm heir secongregatio, nulla Sanctorum electio. Quid Sacerdo le mi tium aliudest, quam sacer catus, consiliary & ases

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And Prot. of the Sacram. of holy Orders. nes Episcopi? Quid verò Diacom, quam imitatores Angelicarum virtutum, que purum & inculpatum ministerium illi exhibent, vt fanctus Stephanus beato Iacobo, Timosheus & Enius Paulo, Anacletus & Clemens Petro? Qui sgitur his non obcdit fine Deo pror fus, Gimpurus eft & Christum contemnit, & conftitutionem eins imminuit.

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S. Martial deliuereth plainely a cheife and principall cause of the honour and excellencie of this Sacrament of holie Orders, because among other eminencies thereof, Bishops and Preists offer, and Deacon affift them therein, the most holie sacrificof Christs bodie and blood vpon an holie Altar, thevery same which the Iewesdid by malice offer, Martial epift. then they crucified Christ. Sacerdotes honorabatis, ad Burdegal, other qui decipiebant vos sacrificies suis, qui mutis & surdis unto flatuis offerebant. Nunc autem multo magis Sacerdoneeds tes Des omnipotentis qui vitam vobis tribuunt in calicon- at vino pane honor are debetis. Christi corpus & and sanguinem in vitam aternam offerimus. Quod Iudai , In per Inuidiam immolauerunt, putantes se nomen eius à often proponimus, scientes hoc solo remedio nobis vitam The Britans here so held.

John Dominus noster iussit nos agere in sui commemoratio-

This was also the doctrine of our first Christian Gildas I. de los re Britans. Their Preists were consecrated to offer the excid. & The request of the fresh were consecrated to offer the excid. & was Ty nearenly Sacrifice at the holie Altar. They consecred, Britan?

The request of the first bodie and blood with their mouthes for interpresent of the manufer of the form heir Antiquities witnes, they most honoured clear tricis Caps.

The resis quam will gentem honore deferentes. Their Bis-Girald. Camb.

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The Apost: Indement betweene Cath. 240 hops were confectated, with holie Chrismeinpo in descript. cambr. c. 18. firion of hands and confectating words: in confectatione Pontificum, capita corum facri Chrismatis infusione perungere, cum Innocatione Sancti Spiritus, & Gild. I. de manus impositione. The hands of Preists were conexcid. Britan. fecrated to offer and handle the bleffed Sacrifice. in castigatio-Benedictione initiantur Sacerdotum manus. S. Paule ne Cleri. in divers places proueth it giveth grace, fo making i. Timoth. 4. it a true and proper holie Sacrament. Noli meligere gratiam, que in te est; que data est tibi cumimpoz. Timoth. I. fitione manuum presbytery. And, admoneo te vinsuscites gratiam Dei, quaest inte per impositionem manuum mearumi And Christ himselfe by his owneexample, and testimonie, S. Iohn the Euangelist so recording affirmeth, that the holieghost, and power to for-10: 20. giue fins were giuen in this Sacramentall ceremomie. Accipe Spiritum fanttum, quorum remisenti peccata, remittuntureis, And it is the witnesse of God, that holie Orders is the worke of the hole ghost. Dixit Spiritus Sanctus: Segregate mihi Sanlan Act. 13. & Barnabam, in opus ad quod assumpsieos. Tumuinnantes & orantes, imponente sque ers manus; dimife runtillos. It is confessed by the greatest Protestant authoritie in England, of King, Protestant Bishop K. Iames and his protest. and others their best scollers in their publikeen publike conmen of their Religion. That this power of Orders ference at giuen as they pretend by imposition of hands. hampton dinina Ordinationis, and de iure dinino. The ordina court Couell def.of ce of God, and by his divine lawe. To the fe per fons 6 hooker p.87. imparted power over bis mysticall bodie, whichis the Societie of Soules, and over that naturall, which is his Mod. examina !. pag. 105. felfe, which antiquitie doth call the making of Chait 155 . def. of body. The power of the ministry by blessing with hocker pag.

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And Prot. of the Sacram. of boly Orders. elements, it maketh them innifible grace, & gineth 87.88.91; daily the holy ghost, it hatb to dispose of that flesh, which was given for the life of the world: and that blood which was powered out to redeeme foules. It is a power, phich neither Prince nor potentate, King nor Cafar on earth can give. The Apostles did impart the same

weer, to ordayne, which was given to them.

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And in their publikly authorized Rituall, and Protest. booke of confecration, or making Protestant Booke of Confecrat. Bishops, and Preists, warranted by their parla- in Order. ments, in these very Articles, and their generall Bish. and practife in ordayning all their Church men, it is Preists. divers times and plainely confessed, both by words and actions, that the holy ghost, grace, and power togitte grace, and forgiue finnes, is infallibly given Protest. conf. by the externall figne, or ceremony vsed therein. at hampton. And both their publike conference and examen of Communion Booke Titul. their Religion, and the common booke of their visitat, of the Church service do proue and give warrant, from sike. hence, from their ministers to forgive sinns, by such what pover committed to them from God in their ordination. Therefore if there be any ground or Variant for the Protestant Religion of England, chart or any one point, or article thereof, though but show such as they pretend for the proposers, and authorizers thereof, whether Protestant Prince, parlarders ment, convocation, canons, Articles the publik ods. bookes, and practife thereof, or whatfoeuer els dinas they can name in this kinde, holie Orders and ms of preisthood so vehemently persecuted by them, is his the by their owne doctrine and Religion an holie Sacrament, in such proper true sense and meaning as it is vsed in the Romane Church, at this time, and ener was. They were the Messaliani or Masfaliani

harefib hift. tripart. 1. 7. Theod. I. 4. c II. Niceph. hift. Eccl. 1. #1. cap. 14.

242 The Apost . Indgement bet wene Cath. Damafcen.de faliani, Euchitæ or Enthufiaftæ heretiks about the yeare of Christ 580. Which in antiquitie are remembred first to have denyed the grace of this holie Sacrament, as they did of others, and affirmed that the holie ghost was not receased therein, & for this as other their Errours were condemned then of herefie. Messaliani dicunt in clericorum or. dinatione Spiritum sanctum non suscipi. These Prorestants Ordination will be spoken of in their, 36. Article, of that Title.

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#### THE XVI. CHAPTER.

Matrimonie thus proved a Sacrament.

HE next Sacrament which this Protestant Article excepteth against in the same wordes, and phrase of speach, as against the former is that of matrimonie, euer in the Church of Christ, from his, and his Apostles time, receased, and vsed for an holy Sacrament. The holie scriprures say us an honorable estate: honorabile comubium. God maketh the vnion of husband and wife vnlept rable by man. Quod Deus coniunxit, homo non for ret. The bonde of matrimonie is the greately greater then towards father or mother. Andarason is because it is a Sacrament. Relinquet home patrem & matrem suam, & adherebit vxori sua, 6 erunt duo in carne una. Sacrament um hoc magnument ego autem dico in Christo, & in Ecclesia.

Matth. 10.

Hebr. 13.

Matth. 19.

Ephel. 5.

This supernaturall and Sacramentall Institution in Christian Religion maketh the obligation in uiolable, not admitting separation, to take any other. Quicumque dimiserit vxorem suam, & alian

And Prot. of the Sacram. of matrimony. duxerit, adulterium commutit super eam. O fi vxor dimiferit virum fuum & aly nupferit, machatur . Ijs 1. Cotinth. 7. qui matrimonio iuncti sunt, pracipio non ego sed Dominus, vxorem à viro non discedere, quod si decesserit, manere innuptam; aut viro suo reconciliari; & vir vxorem non dimittat. It was not fo, either with the leves or gentiles. The Iewes enen in the dayes of Moyles had their divorces Moses mandauit dare Matth. 193 libellum repudy & dimittere. Moses permisit dimittere vxores. As they also had pluralitie of wives then. Atthecominge of Christ and after, by their Rabbinesallowance. Rabbini Westre sane ad hunc Usque Instinus diali diem , & quattior , & quinque vestrum quemque cum Tryvxores habere permittunt. And yet condemned them phone, not, for other incontinencies. All which as S. Infline living in this age, witneffeth against them, is condemned by the Christian Sacrament of matimony . Si quis vestrum venustaminspiciens, cam experimerit, mbil iniqui agere asscuerunt, quo quidem enamiferi & stulti sunt nomine. Nam sicut prius dixi magnorum Sacramentorum aconomia & dispositiones in quolibet eins generis facto sunt celebrat a.

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The gentiles though ener without title of true Religion, and therefore needles to be remembred inthis busines; were not inferiour to the lewes in this disorder no more then the later Hereticall Turkes and Mahometans now be. Yet I shall speake of the gentiles by accidentary occasion hereafter. S. Martiall in this age doth fay not onely that marriage among Christians, is honest, constituted by God, lawfull, and immaculate, but hath sanctification, and honour of chastitie. Comin- Martial epist. gium bonestum; & constitutum à Deo, legitimum & ad Tholosang immaculatum, eisqui ex sanctificatione & honore ca- cap g.

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The Apost . Indoment Betweene Cath. fitatis nubere volunt. And Christ our Lord himselfe so approued it . Dominus & Magister meus Christu

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Clem. Can. Apost 48. Euarist ep. 2.

Monogam. cap. II. l. 4 contra Marcion cap. 34.

1. 2. 2d VXOrem cap. 9.

Tertullian, I. de Monog. cap. s. aduerf. Valentinian. cap. 30. 1. de præfcript. aduerf. heret. c. Eugriftus Pap. epift.2. Ephel. J.

S. Clement from the Apostles proueth, there could be no dissolubilitie in Christian mariage, no taking a second wife, or husband, during thelife of the first. Si quis Laicus, vxorem propriam pellen, alteram, vel ab also dimissam duxerit communion princtur. So S. Euaristus expoundeth S. Paul cited before, of not parting husband, or wife. So Tertul-Tertullian. de lian prouing that mariage among Christians is onely dissoluted by death, and not divorce. Par mortem, non per repudium facta solutione, quia repdiatis non permitteret nubere Apostolus aduersu pristinum praceptum. Manet matrimonium quel non rite diremptum est. Manente matrimonio nuber, adulterium est. He maketh the prayses of matrimonie all most vnspeakeable, the Church maketh it, sacrifice confirmeth it, the Angels honour it God ratifieth it. It is a conjunction of two Faithful of one hope, one vowe, one discipline of the fame seruice. To these God sendeth his peace. Vat Sufficiam ad enarrandum falicitatem eius matrimon quod Ecclesia couciliat, & confirmat obligatio, & of gnatum Angeli renunciant, pater rato habet? Qua ingum fidelium duorum vnius spei, vnius voti, va disciplina, eins dem sernitutis? His Deus pacem sum tudo, mittit. He diverstimes, and in divers places a Gen leth it a Sacrament. Sacramentum, celebrands ferre, Sacramentum, dininum Sacramentum, euen as Bap noneg tismeand confirmation. So doth S. Euaristus Pop tamin liuing in this age, and as other Fathers both greek Rever and latin, so expound S. Paul before cited, calling bens s it a greate Sacrament, Sacramentum hoc magnum of the tan And Prote of the Sacram. of matrimony.

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S. Chrisostome though liveing after this age yer giveing the custome and practise of thes and after dayes for his reason, besides S. Paules authorite fo expoundeth him faying it is a Sacrament and a greate Sacrament as S. Paul did, prouinge a Sacrament by the Sacramentall grace given thesein, for a man or rooman to for fake him that begotte Chrisoftom? them nourished and brought them up, her which con- Ephel, Hom. ceased them, brought them forth with payne and affli- 20. ction, who bestowed so many benefites upon them, as parents do on children, with whom there was so long acquaintance, and cohabitation, to adhere to him or her, that was not seene to them before, and preferr them before all things, this is verily a Mysterie. And the parents when these things are done, are not greened, but rather if they bee not done, and with Ioypay money, and make expences to fee them performed. Veriely this is a greate mistery, having a certayne secrette vorsedome, This long fince S. Paul Prophefied, Saying in Christ and his Church. But this was not spoken alone for him, but "bat? That the husband should cherish his wife, as his owne flesh. And as Christ doth his Church. Reucra fmysterium, or magnum mysterium, eo qui procreauit, qui genuit, qui educauit; ea, qua concepit, qua cum Que dolure peperit & afflictione, quitot ac tantis affecerunt beneficijs, cum quibus diuturnus fuit ofus, & confuesua tudo, relictis, ei adherere, qua ne visa quidem fuit, Geumeo nibil habere commune, & eam omnibus praand ferre, revera est mysterium, & parentes cum hac fiunt, as Bap sonegrèferunt, sed potius agrèferunt, si non fiant, & as Pop camimpenduntur pecunia, & fiunt sumptus, latantur. callin bens sapientiam. Hoc multis retroactis sæculis pro-numb peransdicit: In Christo & Ecclesia. Sed non propter .Chr ip sum

246 The Apost Indoment Betweene Cath.
spfum folum hoc dictum est. Sed quid? Vripsam tanquam propriam carnem foueat, sicut & Christus Eccle.
siam.

And to infift upon the graunt of this Protestant Article. That Sacraments be effectual fignes of grace, we have the testimonie of the whole Christian world in this Apostolike time, to proue Matrime. nie, to be such a signe, and Sacrament, for all the world at the coming of Christ, Iewes, and gentils were given to Poligamie and pluralitie of viue, and yet not so contaying themselves from other incontinencies, but fuch as receyued this holy Sacrament abstayned both from the sinnes of Poligamie, and other vnchastities, an euident and vndeniable argument, of the power and fanctitie of this Christian Institution and holy Sacrament. I will onely exemplifie here in Britayne, infected as the rest of the vniuerfall world with that general errour and finne, at that time. Iulius Cafar Emperour which inuaded this Kingdome and others after him give fuch shamefull testimonie hereof, modestie forbiddeth me to write it in English: V xores habent deni, duodenique inter se communes, & maximefratres cum fratribus, & parentes cum liberu nudi degunt, mulieribus promiscue vtuntur. Their Queene Bandica in her publike facrifice to the Britans Goddelle Andraste, or Andaste, in her so lemne prayer openly pronounced of them: 29 cum catera omnia, tum liberos & vxores communi inter se put ant. Pagans, Catholiks and Protestanti write the like of the Picts, The Protestants thus Speake it in English: They line naked in Tents, that Willes are common.

Inl. Cafar belli gallici 1. 6. Ioh. Zonaras in Senero. Bandica orat. Solemni apud Joan. Xephil. in Epitom. Dionis, in Nerone. Dion. ibid. Dion. Hect. Boeth. def-Cript. Scotiz. william Harrifon descrip. of Scotl. cap.

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And Prot. of the Sacram. of matsimony. and their Kings especially Euenus confirmed them by publike lawes. Leges tulit improbas omnem olentes Leges Euar. spurcitiam, vet liceret singulis sua gentis plures vo- Regis Scoto-res alys sex, alys decem pro opibus ducere. Nobilibus Boeth Scot. plebearum vxores communes effent, ac virginis noue Hift. 1. 3. fol. nupta, loci Dominus primam libandi pudicitiam, pote- 36. pag. I. flatem haberet. This was the miserable condition of this Kingdome of greate Britayne, as of other nations, before it receased the lawe of Chift, and the holie Sacrament of Matrimonie, betweene one man and woman, one husband, and one wife, to giue infallible demonstration to all people, present and to come, that great supernatural assistance, and grace was given by that externall rite or ceremonie, and so consequently ordayned of God, no other being able to do it all those most horrible lasciulous incontinencies generally ceased in the true and due receauers of this Sacrament.

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And for the barbarous customes and lawes be- Veremund. fore, these were made, kept, and seuerely executed. hist Scot. 1. Our Protestants thus translate them . Any mans 10. fol. 202; lemman or concubyne shall suffer the same paynes, that Hollinshed he doth which offendeth with her. He that ranisheth a hift. of Scotl. mayde shall dye for it, unlesse shee require for safe-gard pag. 133. cap: ofhis life, to have him to her husband. If any man be taken with another mans wife in adulterie, shee consenting unto him therein, they shall both suffer death for it. But if shee consent not, but beforced against her will, then he shall dye onely for the same, and shee shall be released. In such greate seueritie the sinne of Incontinencie was punished here after this holie Sacrament, by the grace thereof a preservative against it was receased, and few were founde transgressours thereof, all though these lawes were pro-

lecuted

The Apost. Indement betweene Cath. 248 fecuted with fuch zeale and deuotion, that ve finde, that Princes and Kings found delinquent were neither exempted, nor spared in such cases, as we feein the lamentable example of King Vori. gernetestified both by brittish, English, Catholike Nennius hift. and Protestant historians who breakeing his Ma. trimoniall Faith, with his first lawfull wife, and adulterously ioyning himselfe with an other voman, Rowenna Daughter of Engift, was by S. an 450. Mat. German the Popes legate, with the adulfe and con-Park. Antiq. fent of the brittish cleargie, cited, Judged and excomunicated, and by the whole Kingdome deposed. Neyther can the Protestants of England deny Matrimonieto be a Sacrament. For in the manner Mat. Westm. of celebrating thereof at every mariage, it termen it, holy matrimonie, an honorable estate, instituted of God, fignifying wato ws, the mistical waion which is betweene Chrift and his Church. God instituted it, and in Vortigern. Hollins hift. did teache, it should never be lawfull to put a sunder those, whom he by matrimonie had made one. Godbab consecrated the stat of matrimonie to such an excellent Communion. mistery, that in it is fignified and represented the spirituall mariage & Unitie betwixt Christ & his Church. Matrimonie. And this Rituall expresseth, that God giveth gran, 6. Dearely. 1. sanctification, and blessing at this externall ceremonn, 5. Allmightie so instituted and ordeyned by him. Which emdently ouerthroweth what they have faide to the contrary in this Article, and proueth by their owne most generall and warranted vse, practife, and profession, that Matrimonie is truely and pro-

perly an holie Sacrament.

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And Prot. of the Sacram, of extream. Wnition. 249

## THE XVII. CHAPTER.

Extreame unction thus proved, to be a Sacrament.

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THE Sacrament following being the last in I number, and order, which this Protestant Article defalloweth, is extreame vnction. But we are most assured, that in this Apostolike age, and by the Apostles themselues it was taught and pradised for an holie Sacrament, S. Iames the Apostle inhis epistle maketh it a precept, and matter of necessitie, and not arbitrary so to vseit. Insirmatur Iacob. e. 5. quisin vobis? inducat Presbyteros Ecclesia, & orent super eum, ungentes eum oleo in nomine Domini. Etsi in peccatis sit, remittentur et. Here we haue all which this Protestant Article requireth to a true and properly named Sacrament, testified by an Apostle in holie scripture and tradition of the Church from that time, to be founde in extreame vnction.

That it was ordayned of Christ, and an effeauall signe of grace, the words are playne, asalfo that the visible signe or ceremonie thereof was ordayned of God, for no power limited and created can ordayne, or institute a signe or ceremonie externall to forgiue sinnes: sin peccatis sit remittentur ei. The auntient Fathers both of the greeke Origen. hom, and Latine Church doe thus expound this place, & 2. in leutic. deriue this Sacrament from thence, and affirme it Chrisostom. euer to haue beene so receaued in Christs Church dorio. Cirill. and by him instituted, proposed by S. Iames. fic Alexandr. 1. roges dete, & pro te fieri, sicut dixit Apostolus Iacobus, 6. de adorat.

250 The Apost Indoment Betweene Cath. immo per Apostolum fuum Dominus : ipfa videlies oles facratidelibutio intelligitur Spiritus fancti typus lis vnetie.

I need not to make repetitions of their testimo. nies, this veritie being so generally receased and practized in the first times of Christian Religion, that about the yeare of Christ 279. it was commonly adjudged herefie to deny it, and is fo cenfured, registred, and condemned in the exploded herefies of the Hierarchite Heretiks: dicebant extrema vnetionis Sacramentum à Des inftstutum, non effe. Which being condemned for herefie in the whole Church of Christ, must needs be so also adjudged in this Kingdome, renowned then for true Christian Religion, and the Catholike doctrine, yet we want not particular testimonies hereof, for our Protestants themselves commonly teaching that the Britans neuer chaunged any material point in Religion, produce vnto vs a Epiph. haref. most auntient manuscript as they terme it, written, ab authore antiquissimo, and as is euident in the same Antiquitie, when there were yet many Pagans and Idolaters here, in which, commaunde and direction is given that all fick persons in daunger of death should both recease the Sacrament of Christs holie bodie, and this of extreame vnction, fette downe by S. Iames the Apostle and the primatiue Fathers before. Quotiens aliqua Infirmitas Supernenerit, corpus & Sanguinem Christiilli qui agre tant, accipiant: oleum in nomine Domini à presbyters bumiliter petant, & inde corpus suum ungant: ut quod scriptum eft, impleatur. Infirmatur aliquis, inducat presbyteros Ecclefia, & orent super eum ungentes cum olco in nomine Domini, & oratio fidei faluabit infirmum

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in spiritu vi ctor Antioch. ad c. 6. marci. Ambrof. in missali Hier. ad c. 14. Ofez August. Serm. 215. de tempor. in Tract. de re-Ctitud.cathol. conversat, l. a. de vifitat. Infirm. c. 4. Innocent. I. epistol, ad Decent, Eug. cap. 8. Aug. I. de Hæref. cap. 47. Gabriel Prat. Elench. harefum in Hierarchitis. 67. Extreame vnction a Sacrament With the Britans. Manuscript. Brit. Antiquisimi Au-

Iacob. 5.

thoris.

And Prot. of the Sacram. of Extreame Unction. 152 infirmum, & alleniabit cum Dominus, et si in peccatis St, dimittentur ei . Widetefratres, quia qui infirmitatem babent, ad Ecclesiam currant, corpores fanitatem resipere, & peccatorum Indulgentiam merebuntur obs

The Protestants of England even the compofers of these Articles, cannot by their owner Religion be of other mind, without groffe Ignorance and contradiction, for defining a Sacrament, as they have done in this Article, and in their most Protest. varranted communion booke thus do define it: commun. by this word Sacrament I meane an outward and visible catechisme, fienc, of an Inward and spirituall grace given unto us, ordeyned by Christ himselfe, as ameanes whereby we recease the same, and a pledge to affirer os thereof: They must needs graunt that S. lames in expresse words in holie scripture, their pretended Rule, hath delivered as much for this Sacrament as they require, the outward visible signe, the Preists prayer and vnction with oyle, and remission of finnes, which cannot be without grace, receased by the fame.

Thus I have innincibly proved by this first Apoltolike age for the doctrine and practife of the Catholike Church and against this Protestant Article, the whole compleat number of 71. Sacraments. And yet if I had onely proued three Sacraments, or any lessenumber then seuen, and greater then two I had sufficiently confuted this Article which onely alloweth two, Baptisme and the Eucharist Stiled by them, the Supper of the Lord, for fucb.

## THE XVIII. CHAPTER.

a into ad Environment with

The reft of this Article repugnant to the Catholike faith, likewife condemned.

Hs remnant of this Article they deliver in thefewords: The, Sacraments were not order med of Christ, to be gazed opon, or to be carryed about but that we should duely refethem. And in such onely as worthyly recease the fame; they have a wholefome offect or operation : But they that recease them without shily, purchase to themselves damnation, as Saint

Paule faith.

This is the whole content of this Atticle, and in this last, if these Protestants desire to speake properly, as they should, and would so be understood there is very little or no difference betwene Casholiks and them. For where they fay, that Sacraments base a wholesome effect or operation in their worthie receauers, this agreeth with the Catholike doctrine, that Sacraments give grace, and worke ex opere operato, which many Protestants denie. And concerning the vnworthie receaning of them, it is not a thing questioned What they meane, by these wordes, The Same ments were not orderned of Christ to be gazed ruppon, erto be carryed about, So speaking of Sacraments in the plurall number, is a straunge speach, excepting one Species of the Sacrament of Eucharift ve referue none, nor carry any about for any respect nor can by their doctrine, professing they confilt in their ministration and receauing, as is euident in Baptisme, Confirmation, Orders, Confession

and Absolution, Matrimony, and Extreame vnthon. What they meane by their words, gazed
upon, requireth a better glosse, then they give to
vnderstande their meaning, for to take the worde
as it is commonly and properly vsed in our language, earnestly, or intensively to beholde, if they
forbid such gesture at Sacraments, they forbid
publik ministration of them, which their practice
illoweth, warranteth and prescribeth by their
greatest authoritie,

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If they would have this their termed gasing vpon, or carrying about to be vnderstood any reperence or referuation the Romane Church vieth wards the bleffed Sacrament of the Altare, the question with them properly belongeth to their 38. Arricle, where they expressely speake against Transubstantiation, or chaunge of breade and wine into the body and blood of Christ, and his true and reall presence in those most facred misteries, which being undeniably confuted, as in that place it shall, this errour is thereby clearely ouerthrowne. For wherefoener Christis, or howfoener heis, heis to be worshipped and adored, with as greate dutie and reverence as any Catholike giveth vnto him in this Sacrament. In the meane tyme the Apostolike men of this first age do thus testifie.

S. Clement often testifying the real and true presence of Christ in this most holie Sacrament, setteth downe the deuotion and honour of all people then, Bishops, Preists, Deacons, Subdeacons, Virgyns, widowes, married, old and young to be as greate or greater then Catholiks now commonly vie vnto it. When consecration is ended, and the blessed Sacrament was shewed vnto the Christian and the blessed Sacrament was shewed vnto the Christian and the sacrament was

ttizns.

The Apost Indement betweene Cath. Rians present, the Deacon vied to fay, let vsal tend or behold. The Bishop or Preist offering the Sacrifice, faid to the people holie things for the holie, and the people answeared one holie one Lord, one Christ in the glorie of God the Father bleffed for euer Amen. Glorie to God on highelt and peace to men of good will: Ofanna to the fonne of Dauid'. Bleffed is he that cometh in the name of our Lord, God our Lord, and hath appeared vnto vs, hosanna in the highest. Then all communicate with greate reuerence, acknowledging that which they recease to be the bodie, and blood of Christ. And that was left, by the Deacons was reuerently carryedinto, & kept in the Pastophories Postquam omnes dixerunt Anien. Diaconus dicat at tendamus. Et Episcopus alloquatur populum ijs verbi Santtafanctis, & populus fubiningat unes functius Onus Dominus, vinus Christus in gloria Dei Paris benedictus in facula Amen. Gloriain aleifimis Des on terra pax bomimbus bona voluntatis. Ofonna filio David. Benedictus qui venit in nomine domini Deus Dominus & appareit nobis . O sanna in altisime. Post boe fumat Episcopus, deinde Presbiteri, & Diaconi & Hypodiacom, & Anagnosta, & Cantores, & Afceta, & exmulieribus Diaconissa. & Virgines & Vh dua, postea pueri & omnis populus cum pudore & renrentia. Episcopus det oblationem dicens, Corpus Christi, & Sumens dicat Amen. Postquam omnes Sumpserunt, accipiant Diaconi reliquias, & portent in pastopho-

Clem. Rom. Conft. Apost. 1. 8. cap. 20. 1. 2, cap. 6z.

Carol.Bou.
Scot. in l. 2.
Clement. de
Conft. Apoft.
cap. 61.

Thes Pastophories were facred and religious tabernacles in Churches, wherein the blessed Sacrament, holie and facred vestments & vessels were kept. And this holie Sacrament was so religiously present

of

And Prot of the Reverence of Sacram. referred, that as S. Clement witnesseth, to be negligent therein in the time of the Apostles was Clem. Rom excommunication . Presbyteri, Diaconi, & minifri epikol. 2. cum timore & tremore clerscorum reliquias fragmentorum corporis Domini cuftidire debent, ne qua putredo in Sacrario inneniatur, ne quum negligentur agitur portioni corporis Domini grauis inferatur iniuria. Comminio enim Corporis Domini nostri Iesu Christi sineeligenter erogetur, & presbyter minora non curet ad-0312 :21 1 monere officia, grani anathemate, & digna humiliatio-·F -51-13 nis plaga feriatur.

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So greate reuerence, and honour was vied in referring this bleffed Sacrament in that time, that neither pall, vayle, or any thing that touched it, might be washed out of the Sacrary, so named in respect this most holie Sacrament was therein with fuch denotion preserved. And the basen wherein they were washed was accompted to holy, that nothing but fuch holy things might be washed in it. Palla & vela qua in sanctuarif sordidata fuerint ministerio, Diaconi cum bumilibus ministris iuxta Sacrarium lauent, non excientes for as à facrario velamina dominica mensa, ne forte puluis Dominici Corporis male decidat à findone foris abluto, & erit hac operants peccatum, idered, intra sacrarium ministris pracipimus, bac sancta cum diligentia custodire: peluis noua comparetur, & prater bot nibil alind tangat. Palland mide altaris fola in ea lauentur.

S. Ignatius proueth the Eucharist to be the flesh Ignat. epist. of Christ our Sauiour, which suffered for our fin-ad Rom. nes, and which arose agayne, and so must needs be smyrnens. honoured . Panem Deivolo, panem caleftem, quaest aprid Theod. toro Christistilij Dei. Eucharistiam essecarnem Salua-Dial. 3. & al. tous nostre lesu Christis, que pro peccatis nostris passa

cft,

as 6 The Apost Indgement Betweene Cah.

est, quan Pater sue benignitate suscitant. And me.

keth them notorious heretiks which denyed, or

called it into question: non consiteantur, which did

not confesse it.

S. Denys the Areopagite delivereth to vs. how

Christ in this Sacrament was honoured, & prayed

Dion, Arcopag. Ecclef, Hierarch, cap. 3. unto, setting downe the very prayet itselfe, which that Apostolike time there used unto him. O dinnum pignus sacrumque mysterium abduct a tibi significantium operimenta signorum dignanter aperiens, note palam at que aperte luce see nostros spirituales oculos su galari & aperto tua lucis sulgore imple. He telleti alto, how both the Preist that offered this molt holy Sacrifice, worshipped it, and did shew it unto the people present likewise to be worshipped of them. Pantifex sacrosancta & augustissima mystem consicit, & que ante laudauerat, venerandis opena at que abdita conspectu agit, diuina munera reverente

All things belonging to this most holy Sacre

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oftendens.

ment were holy, and honoured both by the writer of this age, and our Ptotestants testimonie. The Bishops, Preists, Deacons, and others were confectated as before. And as S. Anacletus euen by Protestant allowance saith, the Preists might not be sudged by others, they were honoured a Christ, and their princiledges were graunted them by Christs commaunde. Anacletus Christo alient essendicabat, qui Sacerdotes in sus vocarent. Qui inquit, qui sacerdoti detrabit, Christo detrabit, sundotes omnino Christis sunt. princilegia Ecclesia es said dotum Apostoli saluatoris insu inniciata esse debu inserunt. The Altar whereon it was sacrifised, valuation. The Altar whereon it was sacrifised, valuation.

Robert, Barnes I, de vit.
Pontif, Rom.
in Anacleto.
Anaclet.epift.
Tom. I, conecil. & alibi.
Sixtas Pap. I.
Rob. Barnes
fupra in cod.

And Prot of the Reverence of Sacram Corporall whereon it was layed, and the cloathes of the altare were holy, so were all the vessels vsed about it, that none but confectated persons might rouch them . sacra vasane qui prater sacros minifros attingerent. The Church vestures both of the Preift, and other clergymen which affifted him in this Sacrifice, facred and holy . sacerdotem facrifi- Anaelet.epitt? caurum, ministros vestibus sacris indutos, seu testes Rob. Barnes to custodes sibi adbibere ordinauit Anaeletus! The place named there vpon Sacrarium Sacrary, or holy place, was holy, So was the Tabernacle or Pallophorium wherein it was religiously kept. Thus testifie the holy Popes which were living in this firstage, Thus testifie our Protestant Antiquaries, whole very words for more fuertie I have

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And the larned Fathers both greekeand latine in the next ages following testifie this religious & tenerent manner of referuing this bleffed Sacrament: So hath the first generall councell of Nice, and other authorities undeniable. And that this vas the custome in Britayne is proued before, when I cited from the antiquities thereof, that the fike receased this Sacrament referred, when extreame vaction was ministred vato them. And cephor. l. 13. one of their most auntient antiquities carrying with it our Protestants approbation, doth witnesse that the primative Christian Britans did publikely at Euery Masse worship and pray vnto Christ pre- manusript; lent in this Sacrament, this hath our Protestants translation: Hercoffinge Gods servants at every Maffes read in our Agnus Dei qui tollis peccata mundi, miserere nobis: old Churches That is in our speach : Thou lambe of God ; that takeft an. 366. Foxe Day the sinnes of the world, have mercy upon us. Act, and mo-

Tertullian. 12 2. ad vxoremu Ciprian. Sermon.delapfiss Bafil. in Got dio marta Chrisost. epift. ad Innocent. to. & cit. a Nicap. 19. con cil, nicen, g. can. I 4. Anold British and dutch Sermi num. p. 11444

And thus I end this their many braunched Article.

## THE XIX. CHAPTER.

The 26. and 27. Articles examined and Protestant doctrine in or by them condemned.

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Heir next Article being the 26. by their num bring them, is thus intituled. Of the worthing of the ministers, which hinder not the effect of the se eraments. The whole Article followeth in these All though in the wisible Church the enill be ener min gled with the good, and sometime the enill have chefe authoritie in the ministration of the worde and sant ments: yet for a smuch as they do not the same in the owne name, but in Christes, and dominister by his commission, and authoritie, we may to fet beir ministe rie, both in bearing the word of God, and in receiving the sacraments. Neither is the effect of Christes order nance taken away by their wikednesse, nor the graces Gods guifts diminished from such as by faith; and rightly do receive the sacraments ministred who the which be effectuall, because of Christs institution promise, allthough they be ministred by cuill me Neuerthelesse, it appertenneth to the discipline of the Churche, that inquirie be made of enill ministers, and that they be accused by those, that have knowledged their offences: and finally, being founde gyltie by in Indgment, be deposed.

Hitherto this Article, in which there it not any one proposition, or sentence, against the doctrine of the Romane Church and Catholike Religion, but rather a graunte and confirmation thereof

Ind a renowncing of Protestant profession, and proceedings in divers particular poyntes, and some most materials. As declaring that in the visible Church the euill be ever mingled with the good, they confesse the Church to be ever and indefectible. And so Luther, Caluyn, Cranmar, King Henry 8. With his daughter Queene Elizabeth, or whomsoever els they will or can make the first publisher or advancer of their doctrine, separating themselves, and being separated and cutt of from that visible true Church, which was then generally to held; this their Protestant congregation, and Religion takeing Originals, & being from thence, tannot possibly be the true Church and Religion of Christ.

And in making thetrue Church ever visible; they must needs make their affociation or prerent ded companie ever invilible, and lo nothing vitill these dayes, and condemne those their brethren Protestants, who knowing their new fraternitie vas neuer vintill those late times, have mathematically framed in their Imagination, a new fraung, chimericall, Invisible, vnbeeable and vnpossible Church . Agayne professing that Preists the Minilters of Sacraments do Minister them in Christes hone, by his commission; and authoritie, they suffidently confesse; that if Christ omnipotent could and did confecrate breade and wyne into his body, indblood, forgive finnes and give grace in sacraments, truely confecrated Preists hauethat power, anddothe fame. And affirming, The sacraments to beeffectuall because of Christes Institution and promise, unber is the effect of Christes ordinance taken away, with grace of Gods guists diminished by the wiked

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nesse of ministers. They prone what the Catholike holde in these things, and Protestants cammonly deny. Their last dause of Discipline in the Church making but one true visible Church, and their congregation being, as before no part thereof, deprived them of all such discipline, as they have already spoyled themselves of the pure worde of God preached and Sacraments duely ministral vusepatable signes and properties of the true visible Church, by their 19. Article, and thereby want all things which by their owne confession are ever founde in, and belonge vuto the Church of Christ.

The 27. Article intituled; of baptisme, hath no thing contrary to Catholik Religion: But the last clause thereof is against their 6. Article before, the nothing is to be believed as an Article of faith or tole thought requisite necessarie to saluation, that is not read in, nor may be proved by scriptures. And in this place thus they decree: The Baptisme of my children, is in any wiseto be retayned in the Church, a

Prot. Articl.

Protest. communion Booke Tit. Baptisme. Protest. Conference at hampton Court.

Engl. Protest. in feild Bookes of the Church

place thus they decree: The Baptisme of me children, is in any wiseto be retayned in the Church, a most agreable with the Institution of Christ. In this whole Article before they make Baptisme in requisite necessarie to Saluation, So they do not their communion booke in the administration thereof, and in the renewe of their Religion as Hampton court, thus they define: That baptism to be ministred by prinate parsons, in tyme of necessitation is an holie tradition. And so they we in their common practise, and Baptise Insants both by the ministers, and others men and women, especially mydwines, instructed how to Baptisme in times mecessitie. Yet with publik consent and allowant

thus they write and publish : Baptifme of Infants

And Prot about Ministring of Sacrements. 2 261 aned a Tradition, because it is not expressely delinered pag. 239. in Corpenses that the Apostles did baptize Infants, nor and others. on expresse precept there founde, that they should fo do.

That the holy Fathers of the first age held Barifme of Infants for an wn written tradition I have cul. 6. poken before. And S. Clement doth give comsaund, to bane it observed hapting erveftres pue- 1. b. 6. conflit; fanter . S. Denysishe Areopagice affirmeth was lowled: Puen qui necdum possint intelligere cap. 15. limine, facri hapes finates participes frant. And shew age how others answeare and promise for them, Ecclesialt. pro appea abrenunciant, functaque incunt federa; allesh is an sholy deadition; function traditionems pledas S. Chrisolic and other scellife generally in the whole Catholik Church thall places; Predes Beelefes Catholica vhique diffusa, debere per homil de when Baptagari propter originate peccatum . And Adam & Euz. were Noustian; Pelagian & frich condemned Heretiks, which at any time called this holy tran 1. 1: cap. 23. ition and cultomerinto question. Soic was here Epiphan. Britayne, which though it was Mother and Aug. & alij Nulle longe time to pelagius the Archeretice, nocent. I. moamong other his damned Enrours denyed the epift. concil. Saptisme of Infants, yet it so much detested among African. cap. reft this his objuted Invention, that it spared 77. concil. or Princes themselves, that followed him sherein Carthagin. 5. sall Antiquities tell vs, in the cafe of King Fres Hect. Brech. quard, who being noted to have laught at the Scot. h. ft. 1. aptilme of Infants, and confession of finnes to 9. Georg. miles Notarmest aliquando rifisse parunlorum scor. 1. 5. quifinum peccaturumque ad Sacerdotis aurem confef Reg. 52. homens, was accused of pelagianisme, cited, con linsh, hist. of mned, imprisoned and deposed. So testifie both scotland in Catholik and Protestant Antiquaries.

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Supr. in arti-

Apostolic. Diony [. Areopag. Hierarch. cap. 7. concil, milenit. cap. 2. Chrisostom. Augustin. cont. Donat. de heref. In-Pequard. P.18, 114.

# wood at radicion become fest is not expressed destricted page a palation of the work of the state of the stat commelle precept spere four de electroneld fo de

The 28. Article intituled, of the Supper of the Lord ine of In an and and seminod wand condemned al to sail

Clem, Rom.

1 6 conius.

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Hit, cap a.

Cap. 7.

cap. 45. Dienyl

ken before. And S. Clerient doth grue conf-HERR 28. Article being intituled of the Lon Suppersis as followethe The Supper of the Lonk is not onely a figue of the lone, that Christians ough he baue among them felnes, on to an other ; but ratheriti a Sacrament of our redemption, by Christe's death : in fi much, that to fuch as nightly monthily, and withfall recease the fame, the break which we break is a porte ling of the bady of Christ, and like wife the caped blefling is a partaking of the blood of Christer Tra of limon fubftantiation (the change of the fubft ance of break and wines mand fapper of the Lord, cannot be pro by holy toris at as repugnant to the player words of fartour Donat. hath given occasion to many Superstitions . The budge Christ is given taken , and catch in the Supper, out After an heavenly s and Spiritual manner . And the de heretilameane whereby the bodie of Christ is receased, and san des, danie Ainthe Supper, is futbutted biory astiched handon

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The Sacrament of the Lord's Supper was not by Chill ordinante referred, carryed about, lifted op, or we A Boll shipped . Hitherto this 28, Protestant Article ! the first part thereof vntill we come to the vo Transubstantiation, or the chaunge of the substan there is no apparant contradiction to the de Etrine of the Catholik Church, And if our Prote Rants fecretly meane otherwife, their Intentions plainely expressed in that which followeth, denying Transubstantiation or change of the . 221 3 /20 fubstana

And Prot. of honouring the B. Sacrament. 263 substance of breade and wyne. Which I affirme with the Catholike Church, and thus proue against this Article, First by holy writ or scripture, although that is not necessarie, as is often made manifest against these men. Where soeuer there is chaunge or mutation of one thing into an other, sin this case of breade into the body of Christ, and this manifestly expressed and conteyned in holy writand scripture, there is transubstantiation or chaunge of breade by scripture into Christs

body, likewife of wyneinto his blood.

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This is euident by their owne exposition and transubstantiation, in this place, declaring it to be a channge of the substance of breade and wine. But the holy wit and scripture in three Euangelists, and S. Pauleexpressely proue, that before Christ blessed and confecrated the breade and wine, it was noe other but breade and wine, and proue likewife even from the testimonie of Christ himselfe, that after his Matth. cap. bleffing and omnipotent worde spokenit was now Marc. cap. channeed into his body and blood, playnely faying 14. this is my body, which is given, or shall be given Luc. cap. 222 for you, and this is my blood which is shedd, or 2 Chorineh. shall be shedd for you. Therefore by these Protestants exposition before there was, and of necescellitie must be transubstantiation, or chaunge of the substance of bread and wine. Thus hath holie wit and scripture in all learned languadges Hebrue Greeke and Latin before confectation it was ony lechem, agro artos, panis, breade: after confectation 7,13 ghenijah owna foma corpus. Christs body: likewise of the wine chaunged into hisblood, this is the testimony of Christ, S. Matthew, S. Marke, S. Luke, and S. Paule in holie

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Writte

10: cap. 6.

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The Apoft. Indement betweene Cath. writte and scripture, And S. John is witnesseall that Christhad taught and promised this before And yet any one place of scripture in so playe words maketh a matter of faith, out of doubt, and yndeniable. Nothing can be more playne, the fuch an affirmative propolition, of a Subject me fent, in the hands of Christ the speaker, and inthe fight and presence of the greatest witnesses in Apostles, at his last supper, in the greatest Samment. Christ neuer interpreted himselfe otherwik That his Apostles so viderstood him, belend practized and left to others, is euidently proud both by Scriptures and the antiquities of thisage First S. Johnin scripture speaketh in Christs words that breade is made his bodie. Panis quem ego dos caro mea eff pro mundi vita. And were plaine and often in that his 6. Chapter. And both Catholike and Protestant Antiquaries confesse, that hee said Masse wherein this chaunge and transublantation is vied, and confirmed, HOC EST CORPY MEVM &c. And affuers vs that the Altare or which he faid Massemany yeares, before theble fed Virgyn, was preserved in a Church on mount Syon, miraculously brought thither. Ad an dentalem partem Ecclefra, qua est in monte Sion estlap rubens pra altari, qui lapis portatus erat de monte si-

Guliel, Way.
Econem:
presbyter l.
Itinerar. cap.
loc. Sanct.
mont. Sinay.
Hakligts
booke of
Trauailes in
eod.
Matth.cap.
86,

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Thus testifie holie pilgryms eye witnesses of this Kingdome so remote from Hierusalem. S. Matthew in his ghospell saith in the words of Christ: This is my bodie: HOC EST CORPUS MEYM. This is my blood HIC EST SANGUIS MEYS. In his

nay per manus Angelorum: fuper quem celebrabat S.

Ioannes Enangelista coram Beatifima Virgine Mau

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And Prot. of honouring the B. Sacrament. Storgie or Maffe delivered to the Church, and S. Matth. in which he yied, he directly teacheth transubstant mills Achietiation and channge of breade and wine into puin. Christs bodie and blood: & Amator hominam benedic faultifica, munda & transfer panem in carnem tuamimmaculatam, & vinum bot in fanguinem tuum retiofum. And thus hee wfed all his life even to his martyrdome at the holie Altare; where he thus confecrated Christs bodie by chaunging breade into it, as the old historie of his life and death beaseth wittnes. Cum mifteria Domini celebrata fuiffent, & missam sufcepisset amnis Ecclesia, retinuit fe San Im Matthaus inxta Altare, whi corpus fuerat Christi confectum, of illio martyrium expectanit, another bac

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S. Paule in holie scripture faith it was breade before benediction: Accepit panem gratias agens, and after Christs confecrating words, it was his bodie HOC AST CORPVS MEVM. And promileth there to deliver by tradition, what was to be believed and practifed herein catera cum venero disponum: Which his most learned scholler S. Denys the Arcopagite vasmolt like to knowe who before hath tellified it was Christs bodie and to be adored VS. Marke hath affured vs in his ghospell in the words of Christ, that it was breade before the words of Confectation, accepte le sus panem : But after them, the bodie of Christ: HOC EST CORPVS MEVM. So he tellifieth of wine chaunged into his blood, In his Order of Maile receased and vied here in Britayne, as our old brittish writer of the first Institution of Ecclesiasticall Service allowed by our Protestant Antiquaries, proireth, he calleth it after confectation, the holy, most boly unspotted body of Christ, Sanctum, Sanctissimum Interneratum Corpus

Anonym. antiquill. in rit. S. March. edit. per Frederie. Naus. Epilcopum Viennen. Breuiar, Rom. 21. Sept, TUZO I. Corinth.II.

goo. March.

Parker, anti-

quitat. Bri-

rancesp. 1.7

Paschar Rark

lib, de Corp.

pag. 47.

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Christi,

The Apost Indement betweene Cath. Christi, fo chaunged from breade: likewife ofhis on I pretious blood pretiofus fanguis Christi, from vine before the sound to opmine the weigh

Luc. cap. 22. S. Luke in his ghospell is most playne: Hoc B ST CORPVS MEVM quod pro vobis datur. And being so inseparable a companion to S. Paule a he witnesseth in many places of scripture, he could not differ from him in this poynt. Neither from the rest of the Apostles, from whom as he writen in the beginning of his ghospell he receased what he wrote therein. Sicut tradiderunt nobis, qui ab intropfe widerunt, & ministri fuerunt fermonis.

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Luc. cap.I.

Ifidor. I. z. de offic, c. zs. de Milla & orat. Albin, l. de dinin. offic. Egbert. Ste. phan. Eduen. L de Sa. Magdeburg. centur. I. 1. 2. cap. 6. col. 500. Matth. Parker, antiquitat. Britan; cap. 17. lib. de Corp. & Sang. Christi, Walfrid. Strab 1.

de observat

cap 23. Mar-

rin. Polon.

Supputat.

temp. in S

Petro col.27.

Millaantig.

S. Petri manufcript.

Brit, antiq.

fupr. cit.

That S. Peter faid maffe, and delivered a forme and order thereof to the Church of Christ we have more witnesses, then can easely be cited, andtheir citations more needles, feing the principall Protestants themselves confesse it and that it remayned without alteration 200, yeares, and more vitil Pope Zepherine added fome what vnto it. A Chisti prime inflitute ducentis amplius annis in prima Esclefia duravit. And this as they and others tead Paschas Rath. Was by S. Peter, instituents Beato Petro. Yet therein We finde most playnely delivered, that the break and wine were transubstantiated and chaunged into Christs body and blood . Domine Deus noffer, qui te obtalifipro baius mandiavita, respice in nos, & Inper panem istum, & calicem bunc, & fac eum imme culatum tum corpus, & pretiofum fanguinem. And in the maffe ftill vied Corpus & Sangus fiat diletiffimi fili tui And often therein repeted, that after confecration it is fo chaunged. Our old Brittish manuscript of the first Institution of Church feruice with others proue, that S. Photinus S. Peters disciple Bishop of Lyons, and S. Trophimus Bis pop

And Prot of bonouring the B. Sacrament. of Arles in Fraunce brought this Order of S. Zozimus en. ers Maile thither, and all Fraunce receased it er of ched, I've Ominipotente Des tramele quels moi

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Our old English chronicle in our old language plainely faith; Peter the first Pope was ableffed man, in S. Troph. and glorious Apostle of Christ, be was beade of the Shareb, he faid Maffe, he made our Londs bodie. No men can better witnesse what was the doctrine and practife of chischeife Apostle then his renow ed disciple and Successours, S. Ignatius, and S. Clement, the one at Antiochetheotherat Rome, both which as I have before proped from them, and shall more hereafter, do directly teach Christs reall prefence in this Sacrament hand fo transubstantiation and such chaunge of breade and vineinto Christs bodie and blood, as this Article denyeth for for greate mutation Alteration or whatloeuer we shall name it, cannot pollibly be otherwife, sollies Acolles, shiwing of Charles

And our old brittish manuscript saith plainely that this Maffe of S. Peter brought into Braunce by S. Photinus & S. Trophinus was afterward carmed to S. Glement at Rome to be viewed Curfum Tomanum quem Beatus Trophinas & Sanctus Photimus in Gally's tradiderunt, ad Beatum Clementem quarum loca Successoris Beats Petri Apostoli deportanerunt. S. Andrew the Apostle is thought to be the Author of the Malle of the Church of Constanti nople, named now S. Chrisostoms, in which there is manifelt transubstantiation: Emitta spiritum tuum Inpernos, & Super proposita dona har, & fac panem bune pretiofum Corpus Christitui: & quodeft in cabce ifto pretiofum fanguinem Christi filig tui, transmutous spirita tuo santo. Which he practised in his life,

to. I. concil. Martyrol. Roman, die 29. Decemb. Magdeburg, cent! t. l'r. in Troph. Old. Engl. chron. an domini 34. Patr. 4

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Oniffs Spind Andree Eccl. Constantin. & Chrisoft.

The Apost Indement between Out martyrdome openly bothe fore Christians and perfocuting pagans heth professed. Ego Omnipotenti Deo immolo quotidicio naculatum agnum in alkani, ei sie carnem posteaqua omnis populus credentium manducaverit agnus qu facrificatus eft, integer per fonerat & vinus.

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Vit. S. And. per presbyter, & Diac. Achaie Bre uiar, Roman. Breniar . Salisbur, in feft. S. Andree 1. de duplici mart. inter opera Cypr. Anonymus. de vit. Apoft. in S. Andrea. Metaphraft. in S. Andr. Iuo carn. Serm. de Sacram. dedicat. Serm. 4 Bernard apud Franc. Eenardent. in Iren. I. 4. Alger. cont. Berengar. ment in S. Andr. Clemy 1. 6. Hyporepol. Euleb. hift. Eccl. 1. 2. C. I. Miffa S. lacobi. & Eccl. Hiero-

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Thus restified the Preist and Desconsliving his death, the Church of Rome, ours of England ith others in their publik fernice of him, S. C. prian or wholoeuer authour of the booke de plier marryridaenonge his workes. Theold Anony mus writer of the Apostles lines of Symeon Men phrastes, S. Iuo, S. Bennard, Algerus Iacobus go mensis and others without numbers Sulamestro ther to & John was foone after Christs Afcention martyredby King Hebode, as we reade in the Ads of the Apolles cap, ve by reafon whereof, much memory's not left of himin hillories, but being of Christs three most beloued Apostles, brothern S. Iohn, and companion to S. Peter, the two others formuncibly proud to have been profesiours and practifers of this Catholike doctrine no man can imagine hee could be of other minde, especially being marryred in Hierufalem, where he, S. Pat and Sciohn professing his doctrine, as before, on deined the other 8. lames Bishop, who in his Order of Masse writerh ! Rogamus et Spirit no fanche adueniens fanita bona & gloriofa sua presentia fun Etifice, es efficiat bunc panem Corpus fanctum Chris tuis Stealicem hune practiofum fanguinem Christi m. Where transubstantiation, and chaunge of bread and wine into Christs bodie, and blood in the bldfed Sacrament by the omnipotent power of Godis most playnely delinered. And so must needs be the

And Prot. of bonouring the B. Sacrament. 269. hedoltine of this S. lames as of the other, and S. Peter and S. John. And this answeareth also for S. James named the brother of our Lord, his Maf- Constinopol. sebefore cited, being warranted both by Fathers ibid. Proclus and conneels, greeke and Latine.

S. Thomas the Apolle who preached not onely to many easterne contryes of our continent, Gul. Eisen. but by many Arguments and authorities in the centen z.part. new world, as men call America, was of the same faith and practife. The Annals of the Indians proue they had a Christian Church within 10, yeares of Christs Ascention, and the Altare was made of a Stone brought from mount Syon, and thereby alled the Church of our Ladie of Mount Syon. And in many places there Christian altars are founde, and as both Catholike and Protestant An- booke of nqueries confesse, the Preists of these Indians conuerted by S. Thomas do in holie Masse make, confrium, the bodie and blood of Christand wine, behaving themselves with greatestattention, re- fter. 1. 6. cap. uerence, humilitie, and denotion. I need not pro- 57. Rich. cede to the other Apostles, in particular, they could not beleeve or teach otherwise then these Thate recompted: And both Catholiks and Protelants so acknowledge. Sient Magister docuit, Aposolife & alsos communicando consecrationem corporis & Sanguinis Domini facere caperunt & fieri per Uniuersas Ecclesias pradicando institerunt. And English Protestants with publik warrant most plainely say that Christ both so did, and so gaue power and commaunde to all his Apostles, and they so performed: Panis consecrationem in corpus Christi, & vinum in Sanguinem, Ipse Christus, coram Apostolis in Marcus seu : eandemipsi quoque vi faccrent, expresse mandanit.

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Centura Oriental. Hier. Patriar. S. Michol. Methon. Beffar, apud 6. dift. 6. concil. general. 6. can. 52. Francisc. Aluar. de reb. Indic. Florin. Rem. de Orig. Her. L 8.c.8.Grym. estates pag. 1088, 1089. 201.203. Sebaft. Mun-Hacklints bookeof Trau.in Mount Syon: Mandeu, pag. 36. cap. 14. Guliel. Eifengren. centen. 1. fol. 168, & mult ib. Steph Educa. 1. de Sacram. Altaris. English Prot. Anton, l. 2. c. 4. p. 118.

The Apoll Indement betweene Carbon This was the faith, doctrine, and practife which Tradit. & Antiquit. all the Apostolike men of this age warranted by Eccl. Medol. the example and authoritie of the Apostles follow. in Italia. ed and vied . S. Barnabas fo neare and deare to S. S. Michal. Peter and S. Paule as scripture and histories affine in distri vs, and he also called to be an Apostle, with S. Paule is accompted Authour of the Masse of Mile lane after called S: Ambrole his Maste, famousin centen L paris thefe welterne parts, where this doctrine is plained, taught. Clem. Conft. S. Clement, S. Peters Successourat Romedon Apostolic. often confirmethe same, calling it, the bolie belie 1. 7. cap. 27. L 8. cap. 14.

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pretious bodie and pretions blood of Christ, Sandin Corpus Saluatores nostri, pretio sum Corpus, & pretiofat Canquis lefu Christi: And teacheth in the forme of Masse delivered by him, the doctrine of transubstant tiation or chaunge of breade and wyneinto Christs bothe and blood : Mittas Sanctum Spiritum tuum Super bet facrificium, teftem Passionum Domini lefu, votosten dat hunc panem corpus Christitui, & hunc calicem far guinem Christiani. Setting downe the verie words of confectation, by which this miraculous change is made, the words of Christ; as the Euangeliste linered before: HOC FST CORPVS MEVM quod po multisfrangitur in remissionem peccatorum . HIC Ist SANGVIS MEVS, qui pro multis effunditur in remissinem peccatorum. S. Alexander Popelyuing inthe Apostolike age, and learning his divinity the writeth, euen as Protestants confesse, that Chil did give instruction to offer this Sacrifice, which being at the first but breade and wine, is by confe cration made Christs bodie, and blood, being ! confecrated, it is the greatest facrifice, fyns at thereby forgiuen, it is to be worshipped of all ;and

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Alexander Pap. 1. epift. 1. C. 4. Robert. Banes 1,

And Prot of honouring the B. Sacrament. wit is more excellent then all other, fo it is more de vit. Pontil. to be worshipped and reverenced. Ipfarveritas nos infracit , calicem & panem in Sacramento offerres enando ait: accepit lesus panem Get crimina atque jeccata oblatis his domino facrificijs delentur. Talibus bostijs delectabitur & placabitur Dominus, & peccata uttet ingentia, Nibilenim in Sacrificijs mains effe puell, quam Corpus & Sanguis Christi: nec villa oblatio hac potior est, sed hac omnes pracellit. Qua pura emscientia Domino offerenda est, atque ab omnibus veneranda, & ficut potior est cateris, ita potius excoli & veneraridebet.

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S. Ignatius S. Peters Successour at Antioch, the Ignat. epist. next and immediate by some, and by all but one S. ad Roman, Euodius betwene them faith, it is the breade of God, heavenly breade, the flesh of Christ the sonne of God: Panem Dei volo, panem calestem qua est care Christi Filij Dei . It is the flesh of our Sauiour lesus Christ, which suffered for our syns, and was Ignat. epist. mised agayne: Carnem Saluatoris Iesu Christi, que ad Smyrnen: propercatis nostris passa est, quam Pater sua benignitate cit. Theodor.

S. Martial, who as he himselfe wittnesseth, had Martial epist. conversed with Christ, and was instructed by him, ad Tolosan. and by S. Peter sent to preach in Fraunce, saith cap 3. ainely that the same bodie of Christ which the leves for enuie did facrifice, thinking to blott his name from earth, the Christians then did offerit on Martial.epist. the bolie altar, for Salnation knowing that by this reme- ad Burdegal. die lifeis to be given, and death anoyded, and Christ cap. 3. himselfe thus commaunded it to be done in commemoration of him. V bique offertur Deo oblatio munda, sicut testausest enius corpus & sanguinem in vitam aternam offerimus . Ipfe enim corpus habens, & ammacu-

The Apost Indement betweene Cab. Latum, & Sine peccato, in ara Crucis ip fum permificial molari. Quod autem Iudai per inuidiam immolanen putantes se nomen eius à terra abolere; nos canfasa tisnostra in ara functificata proponimus, scientes be foloremedio nobis vitam prastandam, & mortemes gaudam hoc enim ipfe Dominus nofter iussit nos agen in fui commemorationem. S. Iustinus lived and learned his Religion inthis

Instin apol. ad Antoninm Pinm.

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age, though dying in the next he affirmeth pla. nely, that as by the word of God Christ our &. uiour became flesh, and had both flesh and blood for our saluation, even so me are taught, that the foode on which by prayers of the word which came from him, thankes be given, is the flesh and blood of leswe carnate. Quemadmodum per verbum Dei Carofalla est Christus Servator noster, & canem & Sanguin Salutis nostra caufd habuit : Ad eundem modumena eam, in qua per preces verbi eius ab ipfo profetti grail acta funt, alimoniam, incarnati illius Iefu carnem o fanginem effe edotti fumus. And belides tradition and the como custome & doctrine of the Church he doth interprete the Euangelists before cited this manner, that Christ so instituted and co maunded, and this in his very next words; N Apostoli in commentarijs à se scriptis, que Enang wocantur, itatradiderunt pracepife fibilefum, enim pane accepto gratias egisset, boc facite in recordationem HOC EST CORPVS MEVM. OF similiter accepto, & gratijs actis dixisic: me s SANGVIS MEVS. And most plainely : Panem Co flus conficiendum tradidit, vi Corpus cum factum recordaremur . And, Dominica caro conscientiano agent propol. rum qui ipsam edunt, abomni scelere expiat. S. næus alfo, by our old brittish manuscript, be

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And Prot. of honouring the B. Sacrament. made Bishop by S. Clement in this first age, Beatun Irenaum Episcopum Beatus Clemens ordinanit, proueth, that none but such Infidels or heretiks as denved Christ to be the sonne of God, and so not Ireneus cononmipotent, did or could deny this transubstantiation or chaunge of breade and wine into his bodie and blood by his powerfull words in confecration: Quomodo constabit eis, eum panem, in quo gratia acta fint, Corpuseffe Domini sui, & calicem sanguinis eins: I non ipsum fabricaturis mundi filium dicent, id est verbum eins, per quod lignum fruttificat, & defluunt fontes & terra dat primum quidem fænum, post deinde frican, deinde plenum triticum in [pica.

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I have cited S. Denys the Areopagite to this This holy purpole before. And shewed also for Britayne that it had and ysed the Masse of S. Marke as their old maniscript proueth, wherethis doctrine and practife is recorded. And S. Peter preaching here his Masse brought into these parts both by his, and S. Paules Disciples, as I have proved with this vieand doctrine, Britaine could not be ignorant thereof. And I have cited even from Protestant Antiquaries, that our first Christian Britans both vorshipped, and prayed vnto Christ present in this most holie sacrament, when it was shewed vinto them or they receased it, at Masse. And our Protellants of England of cheife note among them with greatest applause and approbation do deduce this Catholike doctrine and practise in the Church Protest. of of Christ from this first age, and in this manner: Engl. apud Viereade in Ignatius this phrase offere and Sacrificium Succlisse immolare, to offer and immolate Sacrifice, and like phra- Subuerl, pag. Jesin Irenaus Tertullian and Martialis, Whomentio- 32. neth also Altares. The auntients when they speaks of pog. 15; 154.

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the supper, have many formes of speach, which she is conversion. Ambrose of speach, which she is conversion. Ambrose of seth the name of conversion, and the name of mutation. Cyprian saith it is changed not in shape but in nature, Origen saith, that breade is make the bodie by prayer. Gaudentius saith, Christs bodiess made of bread, and his blood of wyshe. Eusebius Emissenus saith, that the Preist by secrete power doth change the wisible creatures into the substance of Christsbedie, and blood, and that the breadedoth passe into the nature of our Lords bodie. So they deduce it to love times, wherein they all confesse, the doctrine of transubstantiation to have been generally taught and professed.

Calanbon. respon. ad Cardinal. peron. pag. 10.51. D. Androwes Prot. Bish. of Ely. Midleton Papiston. p. 106. Copell def. of hooker pag. 276. Feild. ofthe Church pag. 350, Couell. def. pag. 87. Couell modeff examinat. pag. 105.

And with speciall warrant and allowance of King lames asthey themselves testifie, they poblikly iustifie, that it was Religio Regis the Religio of the King and Kingdome, that it is Christs bodie, the Same obiect and thing, which the Romane Church beleneth, others with publick allowance also write: though breade by nature bee but a prophane and comon clement yet by grace it pleafeth the Lord to make it his both. The omnipotencie of Christ maketh it his bodie. Them matine Churchthought the fractified and consecrate Elements to be the bodie of Christ: To their perfor ( Preists, God imparted power over his mistical be which is societie of soules, and overthat natural, who is himselfeforthe knitting of both in one, a worke won antiquitie doth call the making of Christs body. In power of the ministry by blessing visible Elements maketh the invisible grace. It giveth duily the holiegh It bath to dispose of that flesh which was given for life of the worlde: and that blood which was powered toredeeme foules. In their most warranted publis communion bookein the ministration of this Crame

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Prot of bonouring the B. Sacrament. 274 crament after their manner, they deliver Christs main institution thereof, in such significant manner of manfubliantiation, or chaunge, that they must month and needsthereby graunte, and affirme it, or deny him to have fooken truely but to have told an vntruth, a thing most blasphemous, and vnpossible, thus they fette it downe as Catholiks do at Masse: In Protest. fus Christ who in the night be was betrayed, tooke booke Tit. breade, and when he had given thankes he breaks it, communion and gaue it to bis disciples, saying, take, eate, this is bedie which is given for you, do this in remembrance of mee. Likewise after supper he tooke the cuppe, and phen be had given thankes, he gauget to them, Saying, drinks yee all of this, this is my bloode of the new teftawent, which is shedde for you, & for many, for remissio of for: do this as oft as jet shall drinks it, in remembrance fmec. Here Christ omnipotent that cannot speake any vntruth, expressely testifieth, it was breade and wyne before, and by his words, his bodie which was given, and blood shedd for vs. Therefore such transubstantiation and chaunge as Catholiks hold. And this these Protestans confirme intheir distribution of this Sacrament to communicints, affuring every communicant as Catholike Preists do, and in the very same words, that it is the bodie of Christ, which they gine to them, and so of his blood, in expresse termes, which should be most true, if they were true Preists, as the others be and 2 stall and the make

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And that no testimonie might be wanting to this Catholike truth, by Protestants allowance, they have both published & approved with greate Francisc. varrant, the sentence and opinion of the old Ra- Seaucar. in bbines before Christ of this mistery, and thus con-prefat ad

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Prot.Bafilien. in editione ciusd. Thom. Marton apprale pag. 396.395.

The Apost Indgement Betweene Cath. fesse of them: They are more playne and pregnant for transubstantiation, then are the sayeings of the transubstantiators themselves. They make so directly for transubstantiation, that the most Romish Doctours for the space of all most a thou sand yeares after Christ, did not in so expresse termes publish this misteric to the worlde.

## THE XXI. CHAPTER.

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The 29. Article, intituled: of the wicked, which do not eate the bodie, and blood of Christ in the vie of the Lords supper: examined, and condemned.

Here next 29. Article affirming that the I wicked do not eate the bodie of Christinus vie of the Lords supper, is confuted in the forme, transubstantiation and chaunge of breade and wine into the bodie and blood of Christ by omnipotent power and words being therein inuit cibly proued both by his owne divine teltimons, and practife, in, and by his Apoltles, Apoltolik men, of that Age, and the allowance of Protelland the auncient Rabbines and all withnesses bo Catholiks and Protestants, no thing els benis the outward formes and species of breade and w there remaining, it is demonstrated, that who euer, good or bad receaueth that Sacrament, m needs recease Christs bodiethere. And if S. M. gustine here cited, held the contrarie against greate divine and humane authoritie, he could be S. Augustine or to be followed, but forfaken any Article fo grounded, be true, But to rede

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And Prot. of Christs reall prefence in the B Sacr. 277 S. Augustines honour I must leave the first age. and in this come to him . This Article is intituled: Of the wicked which do not eate the bodie of Christ in the refe of the Lords Supper. And thus followeth.

The wicked and such as be worde of all linely faith. alkhough they do carnally and visibly Presse with their teeth (as Sainct Augustine Saith, the Sacrament of the bodie and blood of Christ, yet inno Reise are they partakers of Christ, but rather to their condemnation, do esse and drinke the signe or Srevament of so greate a thing. This is wholly and vnquestionably condemned before; And if they cite S. Augustine, as though he meant the wickedare not partakers of the grace of Christ in this Sacrament, that Catholiks confesse and it proueth no thing against them, & Protestants makeing the Eucharist but a signe, and that to godly onely and true beleevers with a lively faith as they speake here can neither say that the wicked and vnbeleeuers do eate or drinkethe figne or Sacrament, feing by them it is no fuch figne or Sacrament to fuch people.

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But if they contend from S. Augustine, that he meaneth the wicked communicants do not receaue Christs bodie: it is manifestly false and contratie to Saince Augustines doctrine, in many places. For no man could be more vnworthie and vicked, then Iudas, which betrayed Christ, yet he witnesseth with the holie scriptures, and Anti- bugs Augus quitie, that Indas really & truely receased Christs bodie and blood, as the other Apostles did . Tolerat Angustin. ep. ipse Dominus Iudam diabolum, furem & venditorem 162. epist. fum: Simit accipere inter Innocentes discipulos, quod 163. August. ideles nerunt pretium nostrum. So helpeakethfur- Euang loh. ther both of him, and all wicked communicants in Pfalm. 19.

Augustin. Serm. ad Neophytos apud Paschas. apist. ad Fradegard. Iuo epift. 264.

Augustin, in Pfal.33. conc. I.

6. in Euang. Joh. & tract.

August. apud Prosper. 1. Sentent. cit. Gratian. dift. 2. de confecrat.

The Apost . Indoment Betweene Cath. that they receauethe same bodie of Christ : communiter omnibus dedit. And he maketh his opinion & faith free from all fuch Protestant construction. faying plainely, that Christgaue to this Disciple, that bodie, which hanged vpon the Crosse, and that blood, which issued out of his side: Hoc accipite in pane, quod pependit in Cruce: Hoc accipitein Calie quod manauit de latere Christi. And he faith Christ carryed himselfe and his bodie in his owne hands, when he gaue it to this Apostles: Ferebatur Ghristus in manibus fuis, quando commendans ipfum corpus fuum, ait, HOC EST CORPVS MEVM. Fere bat enim illud in manibus fuis . And so gauethe same his bodie both to Iudas, whom he calleth a devil, theife and traytour before, and the rest of hisholie August tract. Apostles. And so he expoundeth the place of S. Paule, to the Corinthians of worthic and vnworthie communicants, as the other Fathers do, that both of them receased one and the same holie confecrated bodie. Et sanctapossunt obesse : in bonisemm Sancta ad Salutem in Sunt, in malis ad Indicium, certe enim fratres nouimus quid accipiamus, & vique far-Etum quod eft accipimus, & nemo dicit non eft fanctim. 2. Cor. 11.27. Et quid dicit Apostolus? qui autem manducat & bibit indigne sudicium fibi manducat & bibit. Non at quiaillares mala eft: sed quiaille malus male accipied,

> ad indicium accipit, bonum quad accipit. He affureth vs plainely, that communicants recease the bodie of Christ Inder the forme of breade, and his blood vnder the forme of wine. Caro Christi est quam forma pants opertam in Sacramen to accipimus: & Sanguis cins, quem sub wini spece & Sapore potamus. Nos in specie pants & wim quin widemus, carnem, & Sanguinem bonoramus: Neef

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And Prot. of Christs reall presence in the B. Sacr. 279 militer comprehendimus has duas species, queniadmodum ante consecrationem comprehendebamus, cum fideliter fateamer ante consecrationem panem effe, & vinum, quod natura formauit : post consecrationem però carnem Christi & Sanguinem, quod benedictio Augustin. 1. 3. consecranit. The bread ceased to be by consecra- Trinitat.c.ro. tion: Panis in accipiendo Sacramento consumitur. Heaffirmeth it was so constantly and commonly beleeved of all, that Christ was truely and really present under the formes of bread and wine, that if they had not beene otherwise instructed, and never seene those but in the holie misteries, they would have beleeved Christ had not otherwise appeared in any other shape or forme to the world. finunqua discant experimento, velsuo vel alsorum, & nunquam illam speciem rerum, videant, nist inter celebrationes Sacramentorum, cum offertur & datur, dicaturque illis authoritate granissima, cuius corpus & Sanguis fit, nihil aliud credent, nisi ommino in illa specie dominum oculis hominum mortalium & de latere talipercusto, liquorem illumi omnino fluxisse. Hede- 1. 3. Trinitat livereth, that the omnipotencie of God, is the meanes to cause this miraculous transubstantiation: operante innisibiliter spiritu Dei.

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And againe: Ante verha Christi, quod offertur panis dicitur: vbi Christi verba deprompta suerint, in Appendice iam non prius dicitur, sed Corpus appellatur. So soone Tom. 10. as the Preist hath there pronounced the words of Christ it is called Christs bodie. And he faith plainely, that both Christs Apostles at his last supper did: recease Christs bodie and blood, and Christians, in all the world did recease Christ's bodie into their mouthes, Aug. ep. 1:3. thefefasting, the Apostles not fasting. Liquido apparet, 6.1.2. retract. quando primim acceperunt discipuli Corpus & San- c 20. cp. 66,

ganaem

280 The Apost. Indement betweene Cath. guinem Domini, non eos accepiffe iciunos. Nunqui tamen propterea calumniandum est vniuer sa Ecclesia quod à Ieiunis semper accipitur? & boc placuit fin tui fancto, vt in honorem tanti Sacramenti, in os Chi Stiani prius dominicum corpus intraret, quam com cibi. Nam ided per univer sum orbem mos ifte fem tur. And in an other place, that the Christians is ceaue Christs bodie and his blood . De Agmin maculati corpore partim sumere, & in poculo fantanem. He faith that all communicants recease h Aduers. Leg. their mouth, the flesh of Christ: Carnem fuant & Prophetar. fumamus. Christ gaue in this Sacrament, a communicants there recease that flesh of Chris which he tooks of the flesh of his mother, that when he walked on earth, and no man cateth that flesh, h he adoreth it before. Christus de carne Maria cam accepit, & quiainipsa carne bic ambulauit, & ipsa carnem nobis manducandam ad salutem dedit: autem illam carnem manducat, nifi prius adorant He faith the bread is made Christs bodie by con 1. 20. contra. secration: Nofter panis & c.tix, non quilibet, for certa consecratione mysticus, fit nobis Corpus Com Herelateth, how his Mother S. Monica delice to be remembred after her death at Malle, att holie Altare, from which that facrifice is difpente which redeemed the world . Memoriam fur add re fieri de fiderauit, onde sciret, dispensari victima qua deletum eft chirographum, quod crat contram nobis. He faith, it is Made the bodie of Christon 1. 4. Trinitat. high Preist . Corpus effectum Sacerdotis noftri. 1 bodie of Christ doth enter into the mouthe Christians: Ex ore Christianorum, whi Corpus Com ingreditur. And in this very place obiected, inthe

I. 2. contra

In Pfal. 98.

faustum.

cap. 4.

Protestant Article.

1. 9. confess. cap. 13.

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And Prot. of Christs reall prefence in the B. Sacr. 281

S. Augustine saith plainely, that both the good Aug. Tract. and wicked do receaue Christs bodie, and blood, 26. & 67. in in this Sacrament: Carnem Christi & Sanguinem Christi non edamus tantum in Sacramento, quod & multi mali: sed vsque ad spiritus participationem manducemus & bibamus, vt in Domini Corpore tanquam membra maneamus. And againe : de menfa Dominica sumitur, quibusdam ad vitam, quibusdam ad exitium: And this which both the good and wicked there recease, is the same bodie of Christ, norunt fideles Corpus Christi: where he fo expoundeth S. Paule as others do: quam multi de altari acceptunt & morsuntur, & accipiendo morsuntur: unde dicit Apostalus, Indicium sibi manducat & bibit. And this which bringeth this Iudgment and condemnation to them, is Christs bodie which they vnworthely receaue, carnem suam dat nobis Christus manducare: and distinguished a double receauing, the one fores externall, which the wicked do as the godly, the other intusinternall also giveing grace to the worthie receavers, which is not fo with the wicked, not participating grace but Judgment and damnation fo dishonouing Christ and his holie Institution . Yetall, both the 1. Sentent. good and bade recease the bodie of Christ vnder prosperi Grathe forme of bread, and his blood vinder the forme tian. Diff. 2. of wine. Caro cius est, quam forma panis opertam in de consecrat. Sacramento accipimus. Et Sanguis eius quem sab vini Specie & Sapore potamus.

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And in the same, place thus prophanely cited by this Article, he folueth the objections viually made against this holie Sacrament, first how Christ could give vs his flesh to cate: Quomodo potest bic carnem suam dare nobis ad manducandum.

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Aug. fupr. tract. 26.

The Apost. Indgement between Cath.

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That by Christs ascession into heaven with hisim. mortall bodie, we should fee it could not be confumed, though receaued in these mysteries, non a modo quo putatis, erogat corpus suum. Certe vel tun intelligetis, quia gratia cius non consumitur morfibu. And that, care non prodest quicquam, flesh profitch nothing, he answeareth it was onely true in such wicked fense as the prophane capharnites conce. ued, as of dead peeces of flesh, and not of the flesh of Christas heegaueit, gyuing life. O Domine Magifter bone, quomodo caro non prodest quicquam cum in dixeris, nisi quis manducauerit carnem meam, & bibevit sanguinem meum non babebit in se vitam? as vita non prodest quicquam? quidest ergo, non prodes quicquam, sed quomodo illi intellexerunt: carnem quippe sic intellexerunt, quomodo in cadauere dilamatu, aut in macello wenditur, non quomo do fpiritu vegetstur . Spiritus erga est qui vinificat, caro non prodes quicquam. Sicut illi intellexerunt carnem, nonfic eg do ad manducandum carnem meam.

And concerning their cauill that one bodie ( naturally they should fay ) cannot be at one time in divers places, he proveth directly against leve and others, that this one bodie of Christ is that facrifice spoken of by the Prophet Malachie tob offeredinal places, in all the world. Ipfe de corpo re & Sanguine suo instituit sacrificum secundum of dinem Melchisedech . Vident tale sacrificium num c.20. 1 16. de offerri toto orbe terrarum . Sacrificium quod non Christianis offertur toto orbeterrarum. Hoc facrificim per Sacerdotium Christi Secundum ordinem Melit sedech in omni loco à solis ortu ofque ad occasum un videamus offerri. Quid ad bac respondetis? aperul oculos tandem aliquando & videte, ab oriente for

Aug. in Pfal. 33.1. I cont. aduerf. legis & Prophetar. ciuitat. Dei c. 22. l, 18. ciuit. cap. 35. orat, contra Indros c. 9.

And Prot. of Christs reall presence in the B. Sacr. 284 wique ad occidentem, non in vno, sedin omni loco facrificium Christianorum offervisei, qui ista pradixit Dco

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Noman can better witnesse, what was S. Augultines doctrine, or interprete him in this queftion, then Primafius Bishop of vtica his renowned and learned scholler, which setteth downe this question, and the present Catholike Religion therein, as plainely as any present Catholike writer doth. Iftud Sacrificium noftrum cum caufainfirmi- Primafius ter doth. Istua sacrificium nogramem can can falutem Episc. veicen: conferre: sed in commemorationem Passionis Christi, cipulus S. Auficut ipfe dixit, hoc facite, inquiens, in meam comme- guftini in cap. morationem, & una est hac hostia, non multa, cum à 10. ad Hebr. multis, diner sis in locus, diner sisque temporibus offeratur? Aprisime ergo advertendum est, quia divinitas verbi Dei qua est ona, o omnia replet, o tota obique eft, ipfa facit vet non fint plura facrificia, sed vnum, heet amultis offeratur: & fit vnum Corpus Christi cumillo quod suscepit in vetero virginali, non multa corpora: nec nunc quidem est aliud magnum, aliud minus, alind bodie, alind eras offerimus, fed femper idmum aquam magnitudinem babens: proinde conum ell bot facrificium Christi, non diner fa: Nam fi aliter effet, quomiam multis in locus offereur, multi effent Chrift, quod obsit. Unus ergo vbique est, & hu plenus exifens, Gillie: Plenum unum torpus vbique habens. Et feut qui obique offertur vinum corpus est, non multa corpora, itactiam & vium facrificium. I have beene enforced by this Article forging S. Augustines authoritie for the grounde thereof, to discend thus ove, to defend him, and shew the feeble and falle foundation of our Protestants in this poynt.

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## THE XXII. CHAPTER.

The 30. Article, intituled, of both kindes: exal mined and where it is contrary to the Romane Church condemned.

which states their

HE 30. and next Article being intituled: of buth Kindes: confifteth of thefe words. The cuppe of the Lordis not to be denyed to the lay people. For both obe partes of the Lords Sacrament, by Christs ordinaunce and commaundement, ought to be ministred to all Christian men alike. This is all this Article, and it is confuted before, where I have proved, that both in, and immediately after the Apostles time, and by their order and direction, this bleffed Sacrament was both honorably preserved onely vader the forme of bread, and fo often miniftred vnto the primative Christians, which in no case, or respect might be done, if Christ had ordeyned, and commaunded other wife, and the contrary as this Protestant Article pretendeth . And so the Apoltles themselves, and the Apoltolike Church then, the true Church of Christ without all question, both by Catholiks and Protestants, had erred in a thing of necessitie requisite according to Christes ordinance, in so greate a Sacrament, and so by these men and their divinitie in this Article the true Church of Christ was not the true Church, and he neuer had a true Church : for in their Article of the Church before they define it to be, a congregation of faithfull men, in which the pure word of God is preached, and the Sacraments be ducty ministred in all those things that of necessitie are requip

Prot. Articl. rg. fup. of fup. of the Church.

And Prot of Ammunionin one or both Kinds. 286 requifice to the Same : Therefore this Protestant Article affirming that both the partes of the Lords Sacrament by Christs or dinaunce and commandement, ought to be ministred to all Christian men alike, is false in itselfe and contradictorie to their owne most allowed proceedings: for not onely divers of their private writers, but the parlament lawe of all our Protestant Princes King Edward 6. Queene Eli- Statute of zabeth, King lames and King Charles their Rule King Edw. 6: and warrant for this Article, doth confesse enact cram in both and decree, that in the true primative Church this Kindes, Stat. Sacrament was not allwayes ministred in both in parliam. I. Kindes, but sometimes in both, sometimes in one Elizabeth onely. Therefore by these men the true primative Charles z. Church neuer did nor could adjudge or hold that the ministration of this Sacrament allwaies in both Kindes was Christs Ordinance, and commaundement, otherwise by ministring it often in one onely Kinde, as this chefe Protestant parlament, and their religion therein, confesse it had acknowledged itselfe to have erred from Christs ordinance, and commaundement in a Sacrament and necessitie requisite, and so by these Articles not to have beene Christs true Church, and he had by these men no true Church at all.

Againe These Protestants standing in this Article vpon the Ordinance and commaundement of Christ, confessethat he instituted and ordeyned this Sacrament at his laste supper, and what he commaunded concerning it, he then commaunded it, and they also confessethethree Euangelists S. Matthew, S. Marke and S. Luke to be the Euangelicall Registers of that his holie ordination, But allthus do plainely testifie, that none but his

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Matth. 26. Marc. 14. Luc. 22. twelve Apostles were then present. Discumbebase cum duodecim discipulis eius. Venit eum duodecim. Vnus ex duodecim discubuit, & duodecim Apostoli cum eo. Et ait illis, desiderio desiderani hoc Pascha manducare vobiscum. And our Protestants before intheir most allowed publick communion booke, haue so deliuered, saying of the Sacrament vnder the forme of bread, Iesus gane it to his Disciples, saying take eate, this is my bodie, which is given for you. And of the other parte; be gaueit to them saying drinke you all of this, for this is my blood of the new testament, which is sheddfor you.

z.Corinth.II.

And all these witnesses the Euangelists, S. Paule, Catholiks, & Protestants do freely acknowledge, that Christ then pronounced, and spake these Words, hocfacite in meam commemorationem, do this in commemoration of me, vnto them all. Giving them thereby power and commaunde, to do, what he had done in that misterie, which was, as is proued before, to transubstantiate and chaunge breade, and wine, into the bleffed bodie, and blood, given and shedd for the sinnes of the world, and this euen our Protestants haue before acknowledged, confessing that supernaturall power to have beene in Christes Apostles then present, & Preists after them, for there is no other place in scripture, the Rule of these men, wherein such power was communicated vnto them, or Christa Preistafter the Order of Melchisedech exercised the office or Act of that preishood. So that none but they which were then consecrated Preists, which euer offer this Sacrifice in both Kindes, were presented recease this charge of them both.

And this is directly told vs, not onely by all

And Prot. of tammumon in one or both Kinds. 187 Catholike writers, but Protestants with the greatest allowance their Religion can give, the authoritie of the supreame of their Church, by the greatest champion externall which ever it had, the Archbishop of Spalato which with King Iames Marc. Anton. and his cheifest Protestants warrant thus Writeth: 1. 2. de repub. Adhor Sacerdotium promoti funt Apostoli à Christo 2. pag. 167. Domino in Ultima cana, quando eis dixit: hoc facite in meam commemorationem.

The Apostles were promoted to preisthood by Christ our Lord in his last supper, when, he said to them: do this in my commemoration. And agayne: Quod consecrantes panem, orationes fundamus, c. 4. p. 219; eoque fideles pascamus, Christi Iusjum facimus, qui id iniunxit, dicens boc facite in meam commemorationem, boc ip sum quod me nunc widiftis facere & vos facito, circa panis & vini benedictionem. Where the Apoftles and Preists receaued and receaue power and commaunde to consecrate bread and wine into the bodie and blood of Christ, as he then did. And we must needs so say, otherwise we have no warrant in scripture, to which onely Protestants appeale in such matters as Sacraments be, either to prone that Preists have any power at all to conlecrate, or minister this Sacrament, or that it is a Sacrament, for besides S. Paule to the Corinthians, and in the 6. Chapter of S. Iohns Ghospell, there is no place in the new testament that is by any interpreted to speake of the communion under both kyndes. S. Paule plainely referreth himselfe to Christs Institution sette downe in the Euangelists

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And for S. Iohn our Protestants deny, that he speaketh of the Sacramentall and actuall recea-

The Apost Indement Betweene Cath. uing of this milterie. And yet he onely hath words that have likelynesse of precept to communicate in both Kindes: Nife manducaueritis carnem filig hominis & biberitis eius sanguinem non habebitis vitamin vobis. Except you eate the flesh of the fonneof man, and drinke his blood you shall not have life in you. And yet this is not so of Sacramentall eating and drinking the bodie and blood of Christ, for the holie scriprures and all expositours of them, Catholiks and Protestants agree, that new baptized infants, and others, martyrs all holie, and inft men shall haue, and haue life in them, though they neuer actually and Sacramentally receaus Christs flesh, and blood, and neither Catholiks nor Protestants do communicate young people, though in daunger of death, or dying. S. Paule hath no semblance of a commaundement or necesfitie of both Kindes, to be receased by all. Therefore the precept, commaund and necessitie onely concerning Preists, at holie Masse, then and there to consecrate and offer as Christ did, and commaunded in both Kindes, hoc facite, Catholike Preists at their facrifice in all places most dutifully performeit; at other times, as ficknes, they communicate onely in one Kinde as the lay people

All that is to be founde in scripture of both Kindes, to be receased or have been receased of all, is in S. Paule to the Christians of Corinthe, arguing that in that Church, and likely some others, both formes were receased af all: Quicunque manducation panem hunc, & biberit calicem Domini indigne, reus erit Corporis & Sanguinis Domini, probet autem seipsum homo & sie de pane illo edar, & de calice bibat.

2. Chorinth.

And Prot. of communion in one or both Kinds. 189 Qui enim manducat & bibit indigne indicium fibi manducat & bibit, non dijudicans corpus Domini. Yet here is no præcept. And his words, non dijudicans corpus Domini, onely speaking against the abuse towards the bodie of Christ, not mentioning his blood which to dishonour was as greate'a finne, may make questionable, whether he there speaketh of the Sacramentall receauing of both by all persons or no. But if he so did, we finde in divers other places of scripture, as they be expounded to vs, by the holie Fathers, that communion was then vsed, divers times and in divers places in one Kinde onely.

S. Chrisostome, S. Augustine Isychius S. Bede Chris. homil. Theophilact and others so expound that act of 16. oper im-Christ taking bread, bleffing, breaking & giuing it Mat. August. to his two disciples, at Emaus, registred by S. Luke. 1 3. de con-Accepit panem & benedixit ac fregit & porrigebat sensu Buang.

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And the scripture, our Protestants Rule, mentioneth not the other Kinde at all. So do the same S. Chrisostonie S. Bede, Ionas Aureliensis with Luc. Theoothers expound that in the 2. Chapter of the Acts philact. ibid. of the Apostles, erant autem perseuerantes in doctiona Apostolorum, & communicatione fractiones panis & oration; bus . Where no memorie is of the other in Mat. Bed. Kinde. Solikewise that in the 20. Chapter of the Acts: cum convenissemus ad frangendum panem: and whereas in the 2. Chapter of the Acts the Latin translation readeth, in communione & fractione Act. 2. Act. panis, the Syriak text is, infractione Eucharistia, in breakeing the Eacharift.

And this was vied both by the Apostles, and Apostolike Preists in this first age to minister this

perfecti in c. 25. Ifych. Hierofol.l. 3. in leuit. c. 9. Bed ad c. 24. Luc. 24 Chrif. homil. 17. oper.imp. ad c. 20. Act. Apost. Ionas Aurelian. lib. 3. de Imag. Text. Syriac. Act. 2.

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Clem. epist. de reb. geft. B. Petri.

Presbyteri & Diac. Achaiæ in vit. S. Andrex Breuiar. Rom. die 30. Nouemb. Breuiar. Surisbur. & al. codem die Metaphrast. in S. Andr. Anonym. Antiq. in cius vita Cipr. 1. de 2. Martyr. Lippom. to I. Sur. Tom. 6. S. Bernard Ser. de S. Andrea Rouig. Antifiod, in Pfal. 21. & 4. laufr. cont. Bereng. Iuo Sebaft. Munfter Cofmogr. 1.6. c. Ignat. epift. ad Ephel.

Ignat. epift, ad Philadelph.

bleffed Sacrament to the Christians onely under the forme of breade: So S. Clement writeth of S. Peter, he himselfe being one among many others which so communicated from S. Peters hands: Petrus panem acceptum actis gratijs consecravit, fregit primoque matri porrexit deinde nobis filijs. The approued Apostolike Relation of S. Andrew his martyrdome, written by present wittnesses in this age, doth wittnesse, that the Christians under him receased the bodie of Christ under the forme of bread, making no mention of the other Kinde. Cuius agniimmaculati, carnem posteaque omnis popu-

The Apost Indement Betweene Cath.

lus credentium manducauerit, agnus qui sacrificatus est integer perseucrat & vnius. Here all, omnis populus, so communicated. It was thus preached, and pra-Crized by the Apostle or Apostles which preached to the Abissines, as both they, and others both Catholiks, and Protestants are witnesses, and they keepe this custome still from the Apostles vpon the feaste of the Epiphanie. Accipiunt Corpus Domini subexigui specie panis.

S. Ignatius in this age is a sufficient wittnesse, in divers places, that it was so vsed in his time. Nemo erret, nisi quis intra altaris septa sit, prinatur pane Des. And exorteth often so to communicate. Date operam ot crebrius congregement ad Eucharistiam. And telleth vs such communion bringeth immortalitie, is a preservative against death, giveth life and expelleth all euils. Frangentes panem, quod pharmacum immortalitatisest, mortis Antidotum, vitamque in Deo concilians per Iesum Christum, & me-

dicamentum omnia expellens mala.

And allthough in his epiftle to the Philadelphians hee speaketh, as if this breade and cup were giuen

And Prot. of communion in one or both Kinds. giuen and distributed to all. Vnus panis omnibus confractus, & vnus calix qui omnibus distributus est, he speaketh of the giving and distributing of them by Christ to his Apostles, vseing the tense and time paft, as in Grecke is playne ες άρτο τοῖς πάσιν θρυθρυφθη, εν ποτήριον τοίς όλοις διενεμηθη, and when hethere speaketh of the present vse and time, he faith, there is one Eucharift, mia soxagisia, yet en- Ignat. epift? treating of the Institution and as it is offered by apud Theo-Preists at Masse, he vseth the plarall number En- doreth. Diacharifts and oblations, Euchariftias & oblationes non log. 3. & admittunt, and there nameth the Eucharist receaued by all the flesh of our Saujour Iefus Christ, not speaking of the other Kinde. Non confiteantur Euchariftiam effe carnem Saluatoris nostri Iefu Christi, qua pro peccatis nostris passaest. Calling them Heretiks which denyed that Eucharist which was viually then receaued in the Church in his time, to be the flesh of our Sauiour Iesus Christ, that flesh of his that suffered for our sinnes,

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S. Clement, besides that he hath testified before, of referuing and receauing this bleffed Sacrament onely in one Kinde, vnder the forme of bread, he further wittnesseth, and prescribeth by aud from the warrant of S. Peter, and giveth order that if any Preist should negligently minister and give the bodie of Christ, speaking nothing of the other Clem. Rom. Kinde, that he was greuoufly to be punished. Com- epift. 1. mumo Corporis Domini nostri Ie su Christi si negligenter erogetur, & presbyter minora non curet admonere officia, gravi anathemate, & digna humiliationis plaga feriatur. And in thes words immediately, that so many hostes should be prepared, as shall serue the commumeants (not Speaking of the other Kind) and if any be

ad Smyrnen.

left,

left, they shall be renevently receased by some of the clergie. And they which recease the remnants of the bodie of our Lord, which was left in the Sacrary, shall fast from eating any thing after a good while, tanta in altaria bolocausta offerantur, quanta populo sufficere debeant . Qued fi remanserint cum timore & tremore elerscorum diligentia consumantur. Qui residua corporis Domini, quain facrario relicta funt, confumunt, non statim ad communes accipiendos cibos conveniant, ne putent sanct a portioni commiscere cibum. And he giueth most strict charge, for the reuerent keeping of that Kinde alone of this most blessed Sa-Irenzus epift. crament, that is left and to be referued. Iterum atque Iterum de fragmentis Dominici Corporis demandamus. And they which be the most auncient writersafter this age, as Irenaus, Origen, Dionyep. ad Fatium fius Alexandrinus, S. Bafile, Amphilochius among the greekes, andthe first generall councell of Nice. Tertullian, S. Cyprian, S. Ambrose, S. Hierome, S. Augustine, Paulinus prosper, the 4. councell of Carthage, the second of Towres and others both councels and learned Fathers do not onely testifie, this custome to have ever beene continued in the Church reverently to referue this most honourable Sacrament, in the forme of breade, and so onely to communicate the lay Christians especially pylgryms, straungers, trauailers, persecuted and livers in desarts, butiustifiie, allowe and honour such practise and custome for holie and religious. And affure vs, as namely Tertullian, S. Ciprian and S. Basile with others, that this referuation and communion was not onely in Churches, but in private howses, where Preists could

292 The Apost Indement betweene Cath.

ad victor. Origen.hom. 13. in Exod. Diony C. Alex. Anthiochen. Bafil, epift. od Cafar Patric. Amphil. in vit. S. Bafilii conc. Nicen. 3. can. 63. 'Arabic. Terzollian. l. 2. ad VXor. C. C. Ciprian.l.de Lapfis, Ambrof. orat. fanco, de excell. fratris Satyri, Hier. Apol. ad Pammach. cap. 6. Aug. homil. 26.

quinquag.

And Prot. of communion in one or both Kinds. 293 could not be had. Illud in perfecutionis temporibus hom Serasanecessitate cogi quempiam, non prasente Sacerdote aut Ministro, communionem propria manu sumere, nequaquameffe grave, supernacaneum est demonstrare, pro- lin. in vit. S. preren quod langa confuerudine boc ipfo rerum wfu confirmatum est: omnes enimineremo solitariam vi- prosper Atam agentes, whi non eft Sacerdas, communione domi fernantes à fespso communicant ; in Alexandria vero ve prædict. & Agypto vnufquifque corum qui funt de populo, vt plurimum babet communionem in domo fua. Semel enim Sacerdote facrificium confecrante, & diftribuente, con. 2. c. 6. merit d participare & suscipere evedere opertet. Etenim Basil. supr. & in Ecclefia Sacerdos dat partem, & accipit cam, qui loh. Maschus suscipit, cum omni libertate, & ipsam admouet ori propria manu. Idem igitur est virtute fine vnam partem accipiet qui fquam à Sacerdote, fine plures partes marryr. SS:

Euagrius relateth it an hold custome in his time, vetusfuit consuctudo Constantinopoli, in the Church of Constantinople to make this referuation, and communion in one Kinde. And in all the greeke Church at this day the ficke do communicate onely in one Kinde, as in the Latin Church . Adagro-

tos panis dumtaxat species defertur.

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And the Ruffians when they go to war carry bus. with them this holy Sacrament in one onely Kind, Ich. Scremiand so recease it. Conservant pro bellantibus panem nius in Eluciin Corpus Christi, & luicis & bella pracedontibus tra- ruthenici dunt in manus, qui cum funt cum bofte conflicture, cap. 18. illic paneillo posito seipsos ordine communicant. And Hypothius yet they professe euen in the publike profession Legat. Ruof theirfaith by their Ambassadours that Christs dei profes all and whole and the true Sacrament is, receaued ab. 1595. in one Kinde. Fattor sub alteratantim specie totum Ich. Latil-

de temp. concil, Carthag. 4. c. 38 Pau-Ambrofij quitan. 1.4.c. 6. de promiss. concil. Turoconcil, matife in prat. spirit, c. 79. Mctaphr. in Indx & Domne tem! Dioclesiani.

Gilbert, Gonebr. l. de grecor, riti-

atque

cius ad c. Yr.
Theol. Mofapitice fol.
275.
Communion
in one Kinde
in Britsyne.

Sermo antiq. legifolit, in Eccl. Brit, foxe Act. and mon. pag.

The Apost Indoment betweene Cath. atque integrum Christum, verumque Sucramentum fuum. And so they reserve it consecrated both for trauailers, and those that die . Que super funt confecrata, cain v fum & percere enntium & morientium fernantur. No man can now question butthis Catholike doctrine and custome, so Apostolicall so Vniuerfall was also receased, and vsed in Britayne, allwayes ioyning with the Catholike Church. And our most auncient brittish Authours allowed by our Protestants doth wittnes, that before the Christians then receased, they prayed thus to Christin the forme of bread, which they were to receaue. Agnus Dei qui tollis peccaca mundi miserere nobis. O lambe of God that takeft areay the fyns of the world have mercy uppen ws. And to cite it further as Protestants translate it. The boufell is dealed into Sondry parts, chewed betweene teeth: how beit neuertheleffe after ghoftly might, it is all in enery part. Many recease that boty body, and yet not withstanding, it is fo all in enery part, after ghostly mistery.

Gildas I. de excid. & conqueft. Brit.

Sin day

a Slar region

Was said the Seate of the heavenly sacrifice, sedes extestin facrificity, sufficiently argueth this part of the sacrifice was not onely offered, but upon occasion kept and reserved there, for that is properly sedes a seate, on which a thing is seated and sometime permanent, longer then the short space between consecration and communion at Masse. We finde in the second councell of Tours where were our Bishops of little Britayne, receauing both norme and Christian Religion, from hence, that Order was therein taken, for the reverent keeping this blessed Sacrament in one Kinde, and so to be ministred. Ve Corpus Christi non in armario, sed sub Crucis

Concil. Tutonen. 2. c. 3.

And Prot. of communion in one or both Kinds. 295 Erneis titulo componatur. Gregorius Turonensis Gregor. confirmeth, that custome with that people, and Turon. I. de exemplifieth how the holie, Bishop S. Gallus, threedayes before his death did communicate all deglor. patr. chepeople in this one Kinde, Screens S. Gallus, re- cap. 86. nelante Domino, Sepost triduum migraturum, convocat populum, & omnibus confracto pante communionem fancia ac pia voluntate largitur. The like he hath in other places. We read this yfe and custome in thelife, and in the time of S. Patrik, and among others that so communicated one named Echen, and a King did fo recease. Accepto Corpore Christi migravit ad Dominum.

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Neuer any order of Religion in the Church of Christ especially in this westerne part of the world was more renowned then our old brittish, I rish and Scottish monkes not onely among the Brittons, Saxons, in Ireland Scotland, Norway Island, but in Fraunce, Germany and Italy itselfe, and none more Religious towards this Sacrament then they, yet by their Rule and vowethey were forbidden to drinke wine, as we finde exemplified by approued Antiquaries in one of their cheifest monafteries, that of Lindisfarnethe Nurse of so many Sainces, where King and Saint Ceolnuph entering into Religion about the yeare 733. licence was giuen to that Monastery to drinke wyne or ale, they neuer drunke any before, none but milke or water. Hoc Rege iam monacho facto efficiente data est Lin-Roger. Hodisfarnensis Ecclesia monachis licentia bibendi vinum ueden. Annal, vel ceruifiam: antea emm non nife lac vel aquam bibere solcbant, secundum antiquam traditionem Sancti An. 733 con-Aidani prims cius dem Ecclefia Antistitis, & mona- tinuator Bed. thorum, qui cum illo de Scotia venerunt . Thefe holy 1. 1. cap: 9.

vit. patrum. cap. 3. l. I.

parte priore. Mat. Wellm,

45 Renel

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196 The Apost Indemens berweene Cath. men could never drinke the cuppe of Caluyns and our parlaments Protestants communion but being made Preilts and at Maffe transubstantiating wine into Christs bloode, to recease this at that time was never denyed vnto them. And this custome of communicating onely in one Kinde among our primative Christian Britans, Scots and Irish, was To farr from being an offence, and against Christs ordinance, that as their anneient learned brittish Bishop testifieth it was miraculously approved by him . For a Church of S. Michael the Archangel in an I land there was every day in the hollownes of a stone neare the Church so much wyne miraculoufly provided, as would ferneall the Preifts at Masse that celebrated there. Yet no prouision for any communicants spoken of . In australi Momonia, circa partes Corcagia, eft Infulaquadam, Ecclefiam continens Sanch Michaelis antiqua nimis & authética religions. vbi lapis quidamest extraoffium Ecclesia a dexteris, in chins Superiori partis concanitate, quotidie mane per merita Sanctorum illius loci, tantum vini reperitur, quantum ad miffarum folemnia, inxta numerum Sacerdotum, qui ibi codem die, celebraturi fuerint, convenienter Sufficere possit.

pographie Hibech c. 9.

de lestin

Girald. Cambr. To-

Rabbi Cahanna ad cap. 49 genci.

The reason of this is not onely delivered by Catholike Christians, but the Rabbines before Christ also taught, that whole Christ, bodie and blood is in either forme, and so wholly receased in one onely Kinde, as in both. In Sacrificio quod siet expane, non obstante quod album sie velue lac, connertetur substantia in substantiam corporis Messia; crique in ipso sacrisicio substantia sanguinis Messia. Erum item in sacrisicio vini sanguis & caro Messia, & cademerunt in pane, quoniam Corpus Messia non potest dividi:

And Prot. of Christs oblat. and Sacr. of Maffe. 297 dividi : idqueratio poftulat . Nam , fi caro & fanguis dinifa effent . Distinguerentur ab inuicem . Corpus nom Messie non porest dividi, sicut scriptum est Exodi 12. Et substantiam non confringetis in co. Praterea caro fine fanguine, & e councifo, funt res mortue. Corpus verò Messia post refurrectionem quia glorificarum erit semper winet. La out Touris bas ont blecholusud religions Chaffians

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## THE XXIII. CHAPTER.

The 31. Article, being, intituled, of the one oblation of Christ finished upon the crosse, thus examined and condemned.

HE next their 3r. article, being intituled of the one oblation of Christ finished upon the crosse: is this. The offering of Christ once made, is the perfect redemption propitiation and fatisfaction for all the finnes of the whole worlde, both originall and attuall, and there is noe other fatesfaction for finne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly faide that the preists did offer Christ for the quicke and the the dead, to have remission of payme, or guilt, were blasphemous fables and dangerous decertes. Hitherto this Protestant article.

The first part being take in that sense the words doe give, making Christsoblation of himselfevpon the Crosse the perfect redemption, propiriation, & fatisfaction for all the finnes of the world, originall, and actuall, doth evacuate and take away the neceffity of any Christian act internall, or externall, faith , hope, charity, repentance, Sacraments, and whatfocuer confessed by all to be necessary to fal- Protest artic nation, euen by these men themselues beforein di- supr. artic. o pers articles, as that of original finne that of faith, are. 11.16 25

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198 The Apost Indgement further betwene Cath. that of good workes, those of finne after baptisme, of Sacramets in generall, of Baptisme, of the Lords Supper, and others. Andit blasphemously contendeth, that all Infidels, Turkes, Tartars, Iewes, Pagans and what focuer misbeleeuers, and notorious finners shall be faued by this meanes, and have as true and certaine Title to Saluation, as the most Catholike holy and religious Christians haue, for all finnes of the worldoriginalland actuall being thus, asthis article faith, perfectly redeemed, propitiated and fatisfied for, no sinne of heresie, Infidelity, or any wickednesse is excluded, but hath thereby, as the words of this article be, perfect redemption, propitiation' and fatisfaction, and confequently eternal faluation, neyther shall the deuills themselves, by this article be damned but saued alto, for their finnes which they have committed, and all they shall or can committ, are comprehended within this generall protestant circle and compasse of all the sinnes of the whole world, both originall and actuall. All lawes, orders, decrees, rules, gouernement, and principality are needlesse; all arefure to be faued without them, and the most wicked Wretch as secure as the holyest Saince that ever was, there is noe damnation, there is noe hell at all,

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This doctrine putteth downe that beastely saying of Epicurus, to take all pleasure in this life, because he thought there was none after death, for this doth Breede all wantonnesse, and yet proudseth euerlasting pleasures in the world to come. Therefore although wee most freely doe, and are so bounde to beleeue, and professe, that the passion & merits of Christ are of infinite cure, validity, worth, and value in themselves, able to have beene a perfect redemption propitiation and satisfaction

Of Christs oblat and Sacrifice of Masse. for all the finnes of the whole worlde, and more then euer were shall or can be committed if Christ had so ordeyned, and sinners soapplyed them by fuch holy Instruments, and meanes, as Sacraments and others, as he prouided and Instituted, and they which are and shall be faued, haue and will vie and apply to that end, and purpose, the meanes yet to those that doe not recease and practise, neither Christs oblation vpon the Crosse nor any thing he did or suffered can be a perfect redemption, propitiation or fatisfaction for all or any finne.

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And among these necessary Instruments, meanes & applications of Christs redemption, propitiation and Satisfaction for finners, the holy facrifice of Masseis one, and most excellent, eminent, and honorable, wherein the truely and duely confecrated Preists of Christs Church by vertue and power ginenthem in their confectation, doe offer Christ for the quicke and the deade to have remission of painc or guilt, which this article blasphemoully faith, were

blasphemons fables, and danngerous deceites.

And first our Protestants themselves even King Iames the heade & cheife interpretout of their Religion and congregation whilest he lived, with his approued protestante writers, Bishops, Doctours, and others publickly priviledged, and warranted, by cheife authoritie in their proceedings, thus confelle for truth this article to be herericall Menther in the King ignorant, nor dengeth that the Fathers of the Per. p 51.52. the primative Church did aknowledge one Sacrifice, in &c. the Christian Religion that succeeded in the place of the Sacrifices of Mofes lawe.

The facrifice of the Altare and unbloody facrifice pere Dfed in the primatine Church, and the auncient 138. 47.45.

Cafanbon: resp.ad Card.

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Middlet.Papiftm.pag.92 113.49.137

Fathers

The Apost Indement betweene Cath. 300 Fathers called the facrifice of the body & blood of Chrift a facrifice. The primatine Church did offer facrifice at the altere for the deade, facrifice for the deade was atta-Feild.1.3.pag. dition of the Apostles, and the auncient Fathers. Acrine condemned the custome of the Church, in naming the deade at the altare and offerring, the facrifice of Euchavist for them : and for this his rashe and inconsiderate boldnesse, and presumption in condemning the wniner-

co

fall Church of Christ, bewas inftly condemned.

Here we fee by our Protestants themselves, that vpon a fecond and better confideration they graute from our first founders in Christ, that the Catholike doctrine and custome so basely censured in this their Article is Orthodoxall, the Religion and tradition of the Apostles, Judgment and practise of the vniuerfall Church of Christ, and that which this their article concludeth, was inftly condemned for herefie. Therefore I may be more breife in alleadging the Apoliolike writers to fuch propose.

Hebr. c. 8. Cap.s.

€.19.p.138.

Pag. 114.

Coucl. exam.

Saint Paul witneffeth that enery high preift or press is ordayned to offer Sacrifice to God for the people , omnis Pontifex ad offerendum munera, Shoftias constitutur . Omnis namque Pontifex ex bominibus assumptus, pro bominibus constituitur in is qua funt ad Deum, ot offerat dona er facrificia pro peccatis. He also with other Scripcures faith both that Christ was a Preistafter this Order of Preist, hood, and Preifts of this Order should be for ever in the lawe of the Ghospell. Tues Sacerdos in aternum fecundum ordinem Melebifedech , necesjariam fuit secundum ordinem Melehisedech alium surgere Sacerdotem. Translato Sacerdotio, necesse est, vet G legis translatio fiat sempiternum habet Sacerdotium. But it is also euident, both by Scripture and all Aposta-

Hebr. 7.Pf. 309.

of Christs oblation, and Sacrifice of Maffe. postolike writers, that neither Christ, nor any Christian Preist of that Order offered any other facrifice, having refemblance to the Sacrifice of Melchisedech in breade and wine, then when Christ at his last supper offered, & gave his blessed bodie and blood under those formes, and gaue then power & commaunde to his Apostles & other Preists to dos the same as I have aboundantly proved by the Fathers of this age, and our Protestants have so confessed before.

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It was also so certaine among the old Hebrues before Christ, that Christ the Messias should be fuch a Preift, and offer fuch a facrifice and his Preists after him, and all sacrifices in the lawe should then cease and give place vnto it; That Theodor? Protestants themselves thus confesseit. Erat apud de SS. Trinit. Veteres Hebraos dogma receptissimum, in aduentu lib. 2. pag. 89. Messiabenedicti ceffaturaeffe omnia legalia sacrificia vie. l. de teft. tantumque celebrandum sacrificium Thoda, & illud Miff. Petr. peragendum pane & vino, ficut Melchizedech Rex Gallat. I.de Salem & Sacerdos Dei altissimi temporibus Abrahami Franciscus panem & winum protulit. And the old Rabbines of Stancar: & the lewes before Christ, euen as they are com- Prot. Rasil. mended vnto vs both by Catholike & Protestant in pref. ad Antiquaries, do most playnely deliuer vnto vsthe de Arcan. fame Catholike truth & as hath beene before con- Mort. Supr. fessed by thes Protestats, that in this holie sacrifice & alij. offered for finnes, bread and wine are miraculously chaunged into the bodie and blood of the Messias.

Rabbi Samuel faith vpon the oblation of Mel- Rabbi Sachisedech that he sacrificed, and taught that Sa- muel in Becrifice: Actus Sacerdoty tradidit: erat ipfe Sacrifi- reschit Rabba cans panem & vinum Deo fancto benedi to . So haue Genel. Rabbi Moses Hadarsan, and Rabbi Enachinam.

Melchi-

The Apost. Indement betweene Cathi Melchisedech proferens panem & winum, ostendie quod docuit eum Sacerdoty actum, quierat panem & winum facrificare . Et boc eft quod habetur in Pfalmis Inranit Dominus & nonpanitebit cam; tu es Sacerdos in afernum fecundrm ordinem Melchifedech . And Rabbi Phinees faith most enidetly, that in the time of Messias all other Sacrifices should cease, and the Messias being a Preist after the Order of Melchisedech should except this alone, and this onely should be vied inthis Religion . Tempore Messie omnia facrificia ceffabunt, fed facrificium panis & vini non ceffauit ficut dictum est Gen. 14. & Melchischech Rex Salem protulit panem & vinum: Melchischech chim Rex Messias excipiet a cessatione Sacrificiorum panis & vini, sicut dicitur pfalmo. Tu es Sacerdos in aternum secundum ordinem Melchisedech . And they as manifeltly tellifie, that this ever continuing Sacrifice under the formes of bread and wine should be the bodie and blood of the Messias, offered by the Preists of his lawe . Panis quem dat omnibus,ipfe est caro cius, & dum gustatur panis connertitur in carnem, & erit hoc mirabile magnum.

Rabbi Moses Hadarfan com. pl.39.

Rabbi Cahana ad ca.49. Gen.

An other saith: sacrificium quod siet ax vino solum transmutabitur in substantiam sanguinis Messia, sed etiam conucrtetur in substantiam corporis eius, in sacrificio quod siet ex pane, non obstante quod album sit velut lac, conucrtetur substantia in substantiam corporis Messia: eritque in ipso sacrificio substantia sanguinis. Ernnt item in sacrificio vini sanguis es caro Messia, es eadem erunt in pane. Rabbi Iudas saith: transmutabitur ex substantia panis, cum sacrificabitur, in substantiam corporis Messa, qui discendit de cælis: es idem ipse erit sacrificium. An other writeth: Messias erit placenta frumenti in terra. And Rabbi Salomon

Rabbi Barac. in Ecclefiaft. Rabb. Iud.ad c 28. num. Rabbi Sim. Bor. Ioan. l. Reuel. Secret.

wit-

Of Christs oblation, and Sacrifice of Masse. 303 withesleth that generallie the Rabbinesse, magistri nostri exposuerunt, did so expounde these words in the 72. plasme. Erit placenta frumenti interrazio vertice montium.

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And that this miraculous chaunge in this facrifice should be made by the power of the facrificing Preist words by Gods extraordinary assistance.

Tunc Deus misericordia implebitur, & virtuteingenti sanctorum verborum, qua ab ore Sacerdotium manabunt, illud Sacrificium, quod in vnoquoque altari celebrabitur, in corpus Messia convertetur. And accordingly they deliver how vnspotted the lives of our Preists should be, which thus offer Christs body, and blood in sacrifice. Qualis debeat esse Sacerdotis Rabbi Nehurvita, boc sacrificium pertrattantis, Dominus ipse insimias epist.

mat, cum de nostri temporis sacrificio, & consecrantis

qualitate, ita leuit. 21. capite inquit: & sanctificabis eum, quia Carnem Dei tui ipse est vel erit sacrificans.

This auncient Rabbines Testimonies being so

This auncient Rabbines Teltimonies being to plaine and pregnant for transubstantiation of bread and wine into the body and blood of the Messias in this holy Sacrifice, as protestants have confessed before, and their words themselves so evident, that no Catholike or Romane writer can set it downe in more manifest, or expresse termes, make also the contradictory of this Article a clearely and vndeniably true. To take exception to those authorities would be grosse and foolish rashnesse, for first as I have proved already, and shall hereafter they agree with the Apostolike doctrine of this first age, and the vniversall Church of Christ. Secondlieis they had been counterfaire, being in Hebrewe' and extant in the libraries of the Iewes, they were most like to be counterfaire by them, but this had beene

to condemne themselves. Noe Christian coulde invent and place them in their libraries. There could not be the least suspicion, of such Invention, for they were vulgarly published to the Christian worldlonge before the beginning of the Calvinian Sacramentarie Religion, or other impugners of this most honorable Sacrifice, and so receaved, allowed and approved both by the greatest spiritual and temporall authoritie, even of the Emperour giving both power, meanes and allowance for the searching sourth, publishing and receaving those antiquities.

Petr. Gallot. prefat. in l.de Arcanis fid. cath:

Rabbi Samuel Morachian. lib. de Aduentu Messig c.19.

Pfal. 109.

And Rabbi Samuel Marochianus in his booke of the coming of the Messias, de aduentu Messiaseceaned by all, and doubted of by none, doth inuincibly proue and demonstrate the same by manie Scriptures, as the lewes reade and allow them. He proueth it from the 109, plalme and other Scriptures prouing, that the facrifice of the Messias in the forme of bread and mine and his Preilthood after the order of Melchifedech, being to fucceede the facrifice and Preisthood of Aaro, were promifed to endure for ever, and not to cease as those of Aaron, were to cease, and ceased when the euer during facrifice and Preithood of the Mellias were inftituted. Attende quanta fit differentiainter sacrificium Aaren & Instrictius Domini. Dixit Dominus Domino meo, tu es Sacerdos in aternum, non adtempus ficut Aaron. Item facrificium Aaron fuerunt carnes, & Cacrificium illius iufts Dominifiit panis & vinum [ecundum ordinem Melchisedech. In quibus verbis Dominus per Prophetam oftendit manifeste, quoniam sacrificium Aaron finiretur, quando inciperet faerificium in pane & vino, aternaliter duraturum, cum Aaron 2228

Of Christs ablation, and Sacrifice of Masse. no fit data aternitas in Sacerdatio, ficuti SacerdatiChri-Ho. He there proneth that if that promise of eternitie in Sacrifice, and Preisthood, haue beene made by God to Moxies, which he made to the Messias, ... or Christ, the lacrifice and Preisthood of Moyles. lave had beene eternall, as those of Christs be, by that promise. Si Deus diviffet noftro Most, fieut dixit per os Danid, McSia, fine Christo: Tu venies Sacerdos in accentim fecudium legem Myofi & Aaron,ftaret illalex : fed dixit; thes Sacendos in aternum Secundum ordinem Melchifedech. This he proueth also from Moyles in the 26.

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chapter of Leuiticus, that the Sacrifice of the Metfias and his Preistood after the old Order of Melchiledech being established and published those of Agron were to ende Ad hac Sonat verbum Morfi, cum Leuit, Es 16 dixit: comedetis vetultisima veterum, per quod intellight Sacreficium Melchifedech. Et iterum: O'nobis Superuenientibus , id est, noue legis sacrificio publicato, weters, Scilicet vestra, progesets. He proueth it from Rabbi Sa-Leuiticus cap. 23. Exodus cap. 25. 65 numeri cap. 21. 20. Where the facrifice in breade & wine is fet downe,

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He proueth it from Salomon his words which the Prouets. c. 3 Apostle vseth. Hoc sacrificin vini cum aqua mixtum pricherrime & apte describit Salomon Propheta in libro prouerbiorum cap. 9 cum dicit, Sapientia altisima communicauit facrificium fuum, mifcuit vinum fuum G parauit mensam. Quis est paruulus, veniat ad me, & insipientes comedent panem meum, & bibent vinum meum temperatum aqua. Quid mensa parata sapientia altissimi, nisi altare? Quid panis & viuum mixtum, nist farrificium de pane es vino, es de aqua qued fit in altati ! not abiliter dicit . Panem fuum , & winum fuum,

306 The Apost. Indement betwene Cash:

per id enim innuit boc Sacrificium grasum esse Deo, &
quod ad istud convinium tam divinum & spirituale non
Vocavit paires nostros, qui erant sapientes in lege, qui
Rabbi Samuel erant occupati in sacrificio legis, quod etiam carnale sa-

Supr. cap. 22. crificium non dimifit nobis, sed prinanit nosilla.

He proueth it from the 17. chapter of the same booke, where the Prophet faith : melior est buccella panis cum charitate, quam vitulus saginatus cum inimicitia: that a peece of breade, meaning the facrifice of the Christians, is better, then a fat calfe the facrifice of the lewes rejected: otherwise in civill valuation it is not so. He proueth it from the Prophets Elay, and Malachie, expressely foretelling that God would reject, and have the facrifices of the Ieves as abomination, and yet have an everlasting external facrifice among the gentiles. Completum ett, quod Deus dixit de nobis (Indais) per hoc I sai a, vbi ait:completaeft vindemia, & non eft de catero collectio. Et il-Ind Malachia, non est mibi volunt as in vobis, & facrificium non accipiam à vobis. Et illud Isaia c. I. Sabbata vestra, & festivitates, & Sacrificium vestrum non accipiam, quia omues vos estis inira mea. Et illud I saia: completum est: Quid mibi multitudo villimarum vestrarum, quid multiplicastis mibi sacrificium de arietibus, & carnibus bircorum, arietum carnes & hircorum. Non efferetis oltra sacrificium, quoniam incensum voftrum, & Sabbata vestra, & folemnitates vestras non recipiam à vobis, quia odit illa anima mea. Omne Sacrificium vestrum cadauer fætidum. Ille qui mihi iugulanerit taurum, ficut qui decollanerit hominem, & ille qui obtulerit in facrificium bircum, ficut qui obtulit ca-

nem, & qui obtulit vinum, ficut qui offert sanguinem porci. And hereupon inuincibly thus concludeth, that Godthus rejecting, & hauing in abomination

the

Maie 32

Ha, cap. I.

Of Christs oblation, and facrifice of Maffe. the facrifices of the Iewes, it can fignifie nothinge, els; but that he hath chaunged those grosse and carnall facrifices into the spirituall and pure facrifice of Christ. Sed abominatio de Sacrificijs apud Deum mibil alind fignificat, mis mutationem facrifici nostri (Indaici) carnalis & großi, in sacrificium istins insti Do-

mini spirituale & Subtile.

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He proueth it by vnanswearable reasons, from thefe holie Prophets and the lawe of Moyfes, first The Sacrifices of the lawe were offered in Hierufalem onely, and the temple there: Sacrificians nostrum nonfuit acceptum, nisi in one loce scilicet in domo fancta practise But the Sacrifice of the Messias among the gentiles converted vnto him, was by them to be offered in all nations even from the rifeing of the stine to the fetting of the fame. Valde timeo abillo verbo quod Deus fortis & gloriofus dixit per os Malachia cap. t. whi sic tangit de sacrificio gentium ab ortu solis vsque ad occasum, gentes offerunt facrificium nomini meo mundum: neuer any fuch generally offered Sacrifice to the true God was in the worlde, but this bleffed Sacrifice of Christs. bodie and blood, at Masse, offered and sacrificed as that Prophet faid, in omni loco facrificatur & offertur, in euery place, and not onely temple, citie, or nation. He proueth it further because the sacrifice of the gentiles converted to the Messias was to be receaued, when that of the lewes was to cease, which ceased with them, soone after their crucifying of Christ, their citie and temple destroyed and the lewes captines about a thowland yeares, as this Rabbine confesseth writing 500. yeares cap. 20. 21. Synce . Deus etiam carnale Sacrificium non dimisit nobis, sed privanit nos illo. Iam funt mille anni com-

The Apost Indement betweene Cath. 108 pleti, quod nobis accidit, propter illum infum in quem

peccanimus. When the converted gentiles have noe other external sacrifice, but this of Christs

bodie and blood

He proueth it, because the Prophet witnesseth, the facrifice of the converted gentiles should be sacrificium mundum, a cleane and pure sacrifice in respect of the sacrifices of the lawe of Moyses, being so vncleane, that they were forced to be washed, the bellyes of the beafts offered were purged, and the places cleanfed with water, when in the Sacrifice of the Meffias haueing in it nothing but cleane, pure, and vnspotted things, the purest breade, wine and water, chaunged into Christs bodie, and blood his humanitie, in a spirituall and acceptable manner to God, it must needs bee this Sacrificium mundum pure and cleane sacrifice, that was so generally to be offered to God . Deus instrtuit offerre panem loco carnium, & aquam mundam loco pinguedinis carnium, & vinum purum loco sanguinis; & homo offertur spiritualiter & acceptabiliter Deg, non sicut animalia decollata per nos (Indaos) qua per Prophetam comparantur cadaueri putrido. Synagoga indiget lauare carnes sacrificiorum, & purgare ventres animalium, qua in Sacrificio Sacrificabantur, & lauare locum de sanguine, & pinguedine sacrificiorum, aliter effet borror tractare & widere. In facrificio autempanis & vini & aqua non apparet aliquid indecens, autturpe. Timco de verbis per Malachiam Prophetam dixit Deus Synagoga: non est mihi voluntasin sacrificijs vestris: quia abortu solis vsque ad occasum magnum est nomen meum inter gentes, que offerunt nomini meo facrificium mundum. Sicut de nasura sua munda sunt , aqua, vinum, & forma pura de quibus

cap. 21. 24.

Of Christobligation, and facrifice of Masse. 309 quibus factum est facrificium, & non indiget mundatione & lotione.

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And if any would interpret mundum Sacrificium, the cleane facrifice of the Prophet, to be ment as gratefull and acceptable to God, allthough no thing in factifice can be more acceptable to him then the bodie and blood of the Messias offered in this facrifice, even by this and the other Rabbines, cap. 20. yet he most clearely expoundeth how in this sense elfo the Sacrifice of Catholike Christians is the onely most pure and acceptable sacrifice, and they iustly by the warrant of God anoyde the lewes now as the lewes auoyded the gentils whilest their Sacrifice was approved by God. Apud Deum Saerificium gentium est mundius quam Sacrificium noftrum: O in super, quia Deus prinauit nos omni sacrificio mundo, Galsas docens Christianos, vipsi vitarent nos, (Iudaos) ne contaminarentur ficut nos vitalia mus gentes omni tempore quo sacrificium nostrum suit mundum apud Deum & acceptum.

This is proued by the Apostolike writers of Ignat. epist. this first age; S. Ignatius speaketh of this Sacrifice ad Smyrnest. of the Christians, offerre, sacrificium immolare, and speaking in particular what it is, saith it is the bodie of our Lord Iesus Christ which suffered for our Ignat, apud sinnes. Caro Saluatoris nostri Iesus Christi, qua pro Theod. Dialipeccatis nostris passa est. S. Dionisius the Areopagite hath told vs before, of the greate honour, and adoration the Christians in that tyme, gaue to Christ present in this holie sacrifice, and in divers Dionys. Aparticulars delivereth the verie Order and manner reopag. Eccl. thereof

S. Clement speaketh of this holie facrifice in ad Demophimany places, and setteth downe at large the whole lum. Clem.

V 3 order

The Apost. Indement Betweene Cath. order, of offering it for the living and deade, and so expressely recordeth the custome and vie in that Apostolike tyme . Offerimus tibi Regi, & Deofecundum ipfius (Christi) ordinationem panem bunc & calicem hunc, & mittas spiritum tuum super bec facrificium, testem Passionum Domini Icsu, ve oftendas bunc panem Corpus Christitui, & bunc calicem Sanguinem Christi, vet qui percipiunt confirmentur in pietate, & remissionem peccatorum consequantur, Christo tuo digni efficiantur, vitam aternam adipiscantur. And againe: offerimustihi pro omnibns qui à l'aculo placuerunt tibi, offerimus pro populo hocspro virginibus, & castitatem seruantibus, pro viduis Ecclesia, pro copulatis honorabilibus nuptys, pro infantibus populi tui, vt neminem nostrum rencias. Pro is qui in fide quieucrunt rogemus. And hethere recited all fortes of people for which this most holie Sacrifice of Christs bodie and blood is offered, quick or deade, and that it is for remission of their sinnes and euerlasting life . In salutem nobis fiant in vilitatem anima & corporis, in remissionem-peccatorum, in vitam futuri faculi.

Tustin Dial.
cum Triph.
Ireneus aduers. her. l.4.

c. 13. 19. 21.

Alexander Pp. 1. epift. 1. cap. 4: S. Iustine and S. Irenæus allowed to have lived in this age, do expound the prophely of Malachy, as the Rabbines have done before, they say Christ instituted and taught and delivered it to be vsed, and the Church receauing it from the Apostles, offered it in all the world, Noni testamenti novam docuit oblationem, Iesus Christus sieri tradidit, Ecclesia ab Apostolis accipiens, in universo mundo offert Deo. S. Alexander an holie Pope, learning his divinitie and offering this blessed sacrifice in this age, doth most clearely say, that in this sacrifice, Christs bodie and blood is consecrated of bread and wine, mixed

Of Christ oblation, and Sacrifice of Masse. mixed with water, thatit is offered to God, fo receaued from the Apostles, sinnes are thereby forgiuen, God is therewith pleased, and his wrath pacified, becanse no sacrifice can be greater then this, which is the bodie and blood of Christ, and fo with greatest puritie to be offered to be worshipped of all, and about all to be reuerenced and honoured. Sacramentorum oblationibus, qua inter mi [arum folemnia Domino offeruntur, Pasto Domini miscenda est, ve eius, cuius corpus & Sanguis conficitur, passio celebretur, panis tantum & vinum aqua permixtum in Sacrificio offerantur. Non debet enim, vt apatribus accepimus; & ipfaratio docet; in calice domini aut vinum solum, aut aqua sola offerri : sed verumque permixtum: quia verumque exlatere eius in passione sua profluxisse legitur. Ipsa verò veritas nos instruit, calicem & panem in Sacramento offerre, quando ait : accepit Iesus panem &c. crimina enim atque peccata oblatis his Domino Sacrificys delentur-Talibus hostijs delectabitur, & placabitur dominus, O peccata dimittet ingentia. Nibilenim in Sacrificis mains effe potest, quam Corpus & Sanguis Christi: Nec rolla oblatio hac potior est, sed hac omnes pracellit. Qua pura conscientia domino offerenda est, & pura mente sumenda, atque ab omnibus veneranda. Et ficut potior est cateris: ita potius exceli, & venerari debet.

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This was the order, vie, and cultome of Gods Church in the publike Masses thereof, delivered by the Apoltles vnto it. In the Maile of S. Peter tri & Roman. and the Romane Church, thus we finde it: Me- Eccl. mento Domine Seruorum tuorum, qui offerunt hanc bostiam pro seipsis, & suis omnibus, pro redemptione animarum & corporum, pro spe salutis & incolumitatis Jua. Soit was in the Masse of S. Iames and the Missa S. Ia-

cobi & Eccl. Church

The Apost . Indoment Betweene Carb Hierofolym. Church of Hierufalem : Bomineconce friftis out confidentes accederemus, ad fanctum altare tuning offeremus tibi verendum hoc & mernentum facrificium propeccatis noftris admitte nos decedentes ad fanction tuum altare, 'et digni fimus qui offeramus tibi facrificium pro nobis, & pre ys que pupulus per ignorantiam admisit. Fac ot oblationoftra gruta & acceptabilis fit in propitiationem peccatorum noftrorum, & corum qua populus per ignorantiam admifit. O Dens respice in nos, & ad noftrum bot rationale ob fequium intricre, vide manu Apostolorum tworum verum bune cultum acceperopherioner. Non

Miff. S. Marci & Alexandr. Ecclef.

S. Marke and the Church of Alexandria, our primatine Church in Britayne here, as before, vieing it with others have the like. Pargator nofrum ot corde puro tibi boc Thiniama offeramus, in remissionem peccatorum notirorum; & totius populi. Offerimus rationabileni & incrnent ani oblationem hanc, quam offerient tibi domine omnes gentes ab ortu folis refque ad occafum, a Septentrione ad meridiem: quia magnum nomentumin in ommilas gentions, O in omni loco incefam offertur nomini en fancto, & Vacrificium, & oblatto . So hath the Malle of S. Matthew . Domine Deus noffer oblationen meam; & offminin fami-

Miff. S. Mat. & Æthiop.

Miff. S. Barnab. Ambrof & Eccl. Mediolanen.

Post.

redemptio, So hath the Malle of S. Barnabas afterward called S. Ambrofe his Maffe at Millan longe time vied in many well contryes: Omnipotens fempiterne Dens, placabilis of acceptabilis fit tibi hac oblatio, quam'ego mate mis pro me mi fero peccatore, & pro delictis mers innumerabilibus, tax pietari offero.

forum famularumque tuarum, offerentium in nomine Sancto two, Sufcipe, & pro meis & corum peccutis fiat

Offerimus pro Ecclefia tua fancta Catholica. In the Miff S Andr Maile of the Church of Gonffantinople ascribed Chriloftoini

first

Of Christs oblation, and acrifice of Maffe. firsto S. Andrew the Apostle, and now called S. & Eccl. Con-Chrisostomes Masse, it is offered for all: pro oni- stantinop. wer fo populo the And it is the bodie and blood of Christ therein confectated by the Prest, Christ himfelfe being faid to be offerer, and that is offe-"red'. Propter infinitam clementiam tuam homo factus es & Pontifex nofter extitifti, & myftery huius ac in-- ernenta hoftia Sacramentum nobis tradidifti vit om-Christofto Maum Dens . Fat me dignum Sacerdotif gratiaindutum Lion. 69. Confectiore fanctum corpus tuum, & pretiofum fantinmuluqua nem: concede à me peccatore offerritibi hac Sacramenta. Apriochen. "Tu enim es offerens & oblatus, Juscipiens & diffribuwas, Christus Deus nofter. Thefe be the most auncient publike Church Malles or liturgies, which Christians do, or can Oranome "alledge in their Religion, bearing the names of the .k fil . 14. Apolles themselves, and yet in enery one of them Coripib. this most holie Sacrifice of Christs bodie and blood is, quite contrarie to this article, offered both for thequicke, as is manifelt, and the deade also to Haue remission of payne and gilt. Fue Dothite ot oblatio nostra accepta sit in propitiutionem peccatorum and dunges Hoftrorum, & inregalem animation corum, qui ante L ba,fligs nus dormier unt. 10 melmper So S. Tarnes. Memento Domine famulorum famu- Miff.S. Iacob. larumquetuarum qui nos pracesserunt cum figno fidei, & dormine in forme pacis? Tofis Domine & omnibus out There in Christo quiescentibus locum refrigery o pacis indulgeas, deprecamur. So S. Peter. Animabus pa- Mill. S. Petr, trum & fratrum nostrorum qui antea in Christo fide dormierunt, dona requiem Domine Deus noster : horum ommum animabus Domine Deus noster dona requiem in fanctis tabernaculisturs, in regno tuo, easque calorum regno dignare. So S. Marke: Memento Domine Miff.S. Marc.

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The Apolt Ladement betweene Cash. omnium fidelium dormientium, & ingethe fidei quief. Mill S. Mart. centium. So, and much more S. Matthew. Memen-

to Domine, Seruoram tuorum, & quacumquein vita deliquerunt agnosce. Offermus sibi vationabile bu obsequium pro fidelibus dormientibus, SoS. Andrew

and S. Chrisostome after him with the consent of the Fathers both of the greeke & Latin Church

testifying it was to decreed and left by the Apoftles, and practifed by the Church of Christ. Non

temere ab Apostolis bac fancitafucrunt, vt in tremendis myferijs defunctorum agatur commemoratio, Sciun

enimilles inde multum contingere lucrum, viilitatem multam. Cum enim totius constiterit populus, Sacer-

dotalis plenitudo, es tremendum proponatar factificium

quamodo Deum non exorabimus pro his deprecantes.

And, peque abs re, is, qui astat altai dum queneran-

da peraguntur mysterias clamat : pro omnibus, qui in Christo dormicrunt, & ys, qui pro ipsis celebrant memo-

Oratione 4I. in L. Corinth.

Chrisoftom.

Hom. 69. ad

populum

Antiochen.

Hilduinus epift,ad Loduic Imperat. Berno Augen. Abb. Libell. de reb. ad miffa fpedant. r. 2.

ries of bere to slowered boots So urthe Malles of S. Barnabas and S. Ambrole, S. Basile, the Syrians, Mozarabes, Gothes, Mulcourses Armenians and all Christians before thes times. So it was in the old Malle yfed in Fraunce Brytaine and all this west part of the world from the first receauing of Christianitie here, as Hilduinus writing 800. yeares fince, with others proue, the auncient copiesthereof being then foold and worne, that they were all most consumed with age. Cui adstipulari videntur antiquissimi & nimia vetu-Statepene consumpti Misales libri, continentes Misa ordinem more gallico, qui abinitio recepta fidei vsusin bac occidentali plaga est babitus, resquequo tenorem, quo nune vitur, Romanum susceperst. These ou Missals so old 800, yeares since were no new Inuention. THE

## THE XXIV. CHAPTER

The 32. Article, intituled, of the marriage of Preifts thus examined and condemned.

Their next 13. Article, intituled, of the marriage of Presses: is thus. Bishops, Presses, and Deacons are not commanded by Gods lawe, either to wowe the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for them, as for all other Christian men, to marry at their owne discretion, as they shall ludge the

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This is their whole Article, and making the only Scripture, which they meane by Gods lawe, to be the rule of Religion, it is often confuted before. And most false, prophane, and in many cases even by their owne lawes and proceedings rebellious, trayterous, and tumultuous, to fay, or write that no thinge is to be obeyed, and performed, but what is commaunded by Gods lawe or scripture, and euery private carnall minister may Judge herein at his ownedifcretion. For by this Paradoxe all temporall and civill lawes of Princes not commaunded in scripture, are voyde, frustrate and not to be obeyed, and fuch men and ministers against all publike rule and gouernment, may Judge & censure, doe and practife against all or any such lawes of his true and lawfull Soueraigne King, though the wifest, most Godly, and potent in the world, all common weales are layde open, to manifelt, or rather certaine daunger, and destruction.

And no law of England in particular is by this article to be obeyed, except these ministers willing

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terprete it to be commaunded by Gods laws. And fo all humane lawer dee ceale, and onely the lawe of God is in force and to be obeyed.

So wee must say of all Ecclesiasticall lawes also they be not commaunded in the law of God. all Courts, Consistories, and Tribunals, must be taken away with their Judges, Rulers, and Gouernours, both civill and Ecclesiasticall, except they can prove to these men, that all their processes & proceedings are commaunded in the lawe of God.

Againe by their owne Religion this Articles do-Orine both for the reasonatina ketin, and the conclusion it selfe, is false: for subtime heir & Article before intituled, of instrumony of body seriptures for saluaeio. They have declared about things read in scriptures or to be proved thereby are articles of saith, and requisite or necessary to saluation.

And forby these mentitis allowed against this article, that although unis not commaunded by Gods lawes, ovene Scriptuse, that Bishops, Preifts and Deacons multivowe the flare of lingle life, or abstaine from Marriager yet if this is either readein holy Scripture, de can be proued thereby, their Marriage is volawfull by their owne confession. Secondly the injunctions of Queene Elizabeth nothing inferiour to thefe Articles, doe forbid all their ministers to marry, without their Bishops licence, and allowance. Therefore this article in their owne proceedings is vntrue to fay, they might lawfully marry at their owne diferetion, as all other Christian men might doe. And as false it is, that all other Christian men mighela fully Marry even in these mens doctrine in this article. For if the scripture & Gods lawe did not commaunde Bishops, Preists, Dea-

Queene Elizabeth her Iniunctions an. z. Regni eius.

Brechilland

Antic Sheet.

Of the chafte life of Clears y men. Desconsor any other to vowe the effate of fingle life, or to abstaine from Marriage; yetthey which voluntarily doe make fuch yowes, are commannded by Gods lawe tokeepe them redde altismo vote Naum z.pfel. tua. Tibireddetur votam, Faciumus vota nostra qua vouimus, Vouete Graddite Domine, Vota vonebunt Plal. 75. Domino & foluent. If a inft promile of man to man 16 19. doth fo Aricktly binde by all lawes, how much more obligatorie and binding is the promise and voweofmanto God. haged vd aigile This in

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The vowes of Chastitie, Pourtie, and Obedience in religious men neither Bishops, Preifts, nor Deacons, and of women incapable of fuch degrees, are not commaunded in Gods lawe ynto them before they voluntarilie vowe that holie state, Yet none but monstrous men doe or can thinke but their vowes being so made, doe binde then. Thirdly whereas the lawe of God, and these men in their publike practicall of Religion doe say that true Marriage is holy Marrimony, an honorable e- Protest.com State instituted of God , fignifying onto vs the mysticall union, which is betweene Christ and his Church: which boly estate Christ adorned and beatified with his rely &c. presence and first miracle. The so called Marriage of Protestant Bishops, Preists, and Deacons was not fuch in the reigne of Queene Elizabeth, by their owne lawes, but quite contrarie: the children betweene fuch men and women, termed their wyues, were not legitimate, could not inherite either lands or honour from such a Father, the Father being a gentleman the sonne could not give his Armes but with a bend Sinister a testimony of baflardie, nor inherite anie lands he had. The woman had noe dower by their lawes, giving it to all lawfull

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AND REPORT

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The Apost Indement betweene Cath. full wynes, So that in these pretended lawfull Mar. riages there was nothing by their owne proces dings, which belongeth to the lawfull, holy, & ho. delga macki norable matrimonie, the pretended hufbands ven 20 60. 6 fornicarious concubinaries, their women harlots & 44 mill 231 concubines, all their children bastards and illegiti. 17.1.79 mare, and in this opprobrious shamefull condition though tolerated without further punishment they continued vntill King Iames after 44. yeares age of their Religio, by his Parlament lawe made fuch Bargaines, men women and their children legitimate, or not vala wfull among English Protestants. 4. The Protestant lawes and Religion of England haue not taken away, or disabled the Canon lave, in which they freelie confesse the Marriage of all fuch men is forbidden, and condemned, further the it is contrarie to the lawe of God, as in this pointit isnot, but most conformable vnto vs, as is euident before, and shall be made most manifest hereafter. Therefore these Protestants supplying those places of Bishops, Preists, and Deacons may not yet lawfullie, marrie, in their owne Iudgments, and proceedings, nor by thelawe of God in holie Scriptures themselues, by their exposition of them. For firstit is euident in Scripture in manie places, that the virginall and chastelife in respect of Religion, is to be preferred before marriage, and cleargie men by the same lawe being Pastours, guides, reachers, light, and example to others, and called to the greatest perfection, it is most needfull for them, thereforei the 6. Protestant article decreeth truelie, that thing read in scripture or proued thereby, are articles of faith, and requifite necessarieto saluation, they may

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Statute of King lames for marriage of minist.

Stat. in Parliam.r. Eliz. And . Iacobi.

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Matth. 19. 11. I.Corin.7. 8. Apoc. 14.4. I.Reg. 21.11. 25. I. Cor.7. leuit. 20. Luc, r. exod. 19. Mat. S. Marc. 9. Luc. 14. &c.

Prot,att.6.

Hall

Of the chaftlife of Cleary men. not by Scripture allowe Bishops, Preists, and Dea-T. La Min. par. eg mud consorany of them to marrie, either by their owne discretio, which this Article contendeth, or by their pretended Bishops allowance, by their Injunction, noe Protestant Article or Iniuctió can be of greater authoritie, then the lawe of God, & Christ himselfe, our high Preist, and Sacrifice, a most pure Virgin, and sonne according to his humanicie of the most immaculate Virgin, who often in holy Scripture calleth vpon all Preists to followe him. And promifing to heare the petition of all that duely aske, calleth vpon vs embrace Virginitie. Sunt eunuchi, qui Matth. 19. feipsos castrauerunt propter regnum calorum. Qui potest capere capiat. He telleth us by his Apostle, virginitie and chastitie are more pleasinge to him, and better for them that serue him, especially in sacred fun-Ctions, then the martied life. Diconon nuptis & vi- 1. Cor. 76 duis: bonum eft illis, fi fic permaneant, ficut & ego. Qui sine vxore est, solicitus est que Domini Sunt, quomodo placeat Deo. Qui non iungit matrimonio virginem suam melius facit. And these virgins, be they which followed Christin this life and doe foe in heaven, Hi Sunt qui cum mulieribus non sunt coinquinati. Virgines enim sunt. Hi sequuntur agnum quocunque ierit. This chastitie could not soe virginallie and perpetuallie be kept by the Preists of Moyses lawe being onely of one tribe, the tribe of leui, and fo could not be without marriage to keepe a successió

in that tribe, yet although their Sacrifices and fer-

uing God were then vnperfect, in respect of those

in the lawe of Christ, and they served not conti-

nualliein the temple, and at the altare, as Christian

Preists daylie doe, but by their turnes and succee-

ding times, yet when their times and turnes offer-

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Apocal. 14

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Leuis, 27. 2. par. 13. Luc. 1, Exod, 19.

uing in the temple came, they left their wyues at their contrie howles in their tribe, and they in His rulalem during their time of facrifice, and serving there, performed it in holy chastiry, even from the wyues, And after knowledge of their wyues, be fore they might serve at the altar, were to be sandtified: In approprinquetis vixoribus, was in some cases generally commaunded. No Press might marry a dishonest woman. Scortum of vile prosting sum non ducet vixorem, nec eam qua repudiata est amorito, quia consecratus est Deo suo, or panis propositions offert: sit ergo sanctus, quia ego sanctus sum, Dominus, qui sanctissico cross.

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The high Preist might Marrie none but a vir

\$. Reg. 21.

gin. Virginem ducet vxorem. Neither was it lawful in that vnperfect, figurative, and marrying laws either for Preist or other even in need, not challe to eate things facrificed, asin the rase of David and his company coming to Abimelech the high Preist for releife and fuccour, who having no thing to releive the with, but the facrificed breade, would not give it vnto them, but first examining them, whether they had abstained from women simundi sunt pueri, maxime amulieribus. And Dauid answeared they were. Et respondit Danid Sacerdoti & dixit ei : & quidem si de mulieribus agetm continuimus nos abberi & nudius tertius, quando egrediebamur, & fuerint vasa puerorum Sancta. And the Preists which did eate this sacrificied breade, and other oblations were absent from their wines ferning in the Tabernacle, and temple, at fuch o mes in chastitie. And S. Epiphanius saith, the Moyses himselfe the giver of that lawe, did eut after he was called to be a Profete, absteyne from

Phiphan. Hær. 79.

Of the Chafte life of Clerky meni his wife Postquam prophet aust moyfes, non amplins coniunctus est voxori i non amplins liberos gennit: babet enim vitam domine vacantem, vacare autem domino hon potest, qui mariti officio fungituri

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Therefore feing the Prests of the lave though marryed, allwayes when they went to ferne in the temple were fanctified; and lyued chafte, and the continuall state of Serving God, especially in a more perfect lawe, doth continually require fuch puritie, and chastitie of life, rightly doth S. Ambrofe, and other holie learned Fathers, euen from hence conclude by the lawe of God against this Article, that Christian Preists euer conversant in and executing their facred offices, must lyue in

perpetuall chasticie. Veteribus ideires concessium of Ambrot. ad Leuitie & Sacerdotibus exercs ad ofum babere, quia c. 3. ep. 1. ad multum tempus otio vacabant à ministerio, aut Sacer- Casarien.l.t. dotio : Multitudo emim erat Sacerdotum, & magna demonstrat. copia Leuit arum & wanfquifque certo tempore feruie- Buang. c. 9. bat ceremonys, fecundum institutum Danid . Hic enim Innocent. z. viginti & quatuor elasses constituit Sacordotum, ve Siric ep. ad wicibus deferuirent. V nde Abia octavam classem ha- Himer, Tarbuit, cuius vice Zatharias fungebatur facerdotio, ita roc. Episcopi vetempore que, nonilles contingebat de ferrire altari, C.T. Hier. L domorum suarum agerent curam. At whi tempus im- louinian. E. minebat ministery, purificati aliquantis diebus acce- 14.19 Apoli debant ad templum offerre Deo. Yet these Preists ad Pamach. continued a yeare together in this serving of God, c.3.8. ad c. i. neuer going to their wynes, or howses: priscis tem- Paralip. cap. poribus de templo Dei Sucerdotes anno visis sua non 23. discedebant, sicut de Zacharia legimus, nec domum Suam omnino tangebant.

And the number of them was fo greate that ferting but in one place, it ever had thow lands there,

Paralip. cap. 23.

The Apoft Indement betweene Cath. as the scripture witnesseth, assuring there were founde in the time of Dauid 38000. Leuits, about the age of 30. yeares appointed by their turns to serve in the temple. Numeratifung Leuis wat triging annis, & Supra: O inventa fune triginta ofto millia virorum . Ex bis electi funt, & diftributi in minifterium domus Domini Viginti quatuor millia: Praposisorum autem & Iudicum sex millia. Porro quatuor millia Ianitores: & totidem pfaltes canentes Domino in organis. Et distribuit eos Danid per vices filiorum s, and out of home learned in hers, enci

This perfuading thefe learned Fathers, that chafittie was fo generally requifite, exacted by the lawe of God, in so many thowsands of Preists during the execution of their offices fo longe time together induring, they conclude from hence by the lawe of God, that the Preists of the lawe of Christfare more perfect, and holie, and being at all times and places bound to the exercise of their facred functions, not to be borne of one tribe alone, nor to be either the twelveth part of the people, asin that lawe, or the hundreth of true beleeuers ATAT PROPERTY should lyue in perpetuall chastitie. Quanto magis bi Sacerdotes & Leuita pudicitiam ex die ordinationis fue fernare debent, quibus wel facerdotium wel ministerium fine successione est, nec praterijt dies, qua vel à sacrificijs dininis vel à baptismatis officio vacent?

Innogent. T. Siric & Ambrof. fupr.

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haire Siniz

The holie Fathers conclude the same necessitie of chastitie in Preists, from the words of S. Paule, how the vnmarryed man is free, and fitte for the 1. Corinth. 7. feruice of God . Qui fine vxore est, folicitus est qua Domini funt, quomodo placeat Deo. But the marryed otherwife. Qui autem cum vxore est, solicicus eft qua funt munds, quomodo placeat voxori. And shew-

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Of the chafte life of clary men. eth the bonde and debt betwene marryed people, to hinder their feruing of God. Noline frandare inmeem, nifi forte ex confensu ad cempus, ou vacetis orationi. Therefore they conclude that Preilts all- Origen. home wayes bounde to the service of God, are allwayes 23. in numer. bounde to chastitie . Certum est quia impeditur facri- leuitic. 1. 8. ficium indefinens ijs, qui coningalibus necessitatibus contra Celferniant . Vnde widetur mihi , quod illius est folius fum Eufeb. offerre Sacrificium indefinens, qui indefinenti & perperua fe denoneris castituti guonilla , conla que

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The perpetuall and never cealing Sacrifice a- ric. ep. 4. ad mong Christians requireth perpenuall chasticie in them, that offer it. And this to be fo is ordeined by the lawe of God . Diximus nuprias concedi in Titaliz, contri in Enangelio : fed tamen cafdem in fuo officio perma- Louinian. . nentes, pramia castitatis capere non posse . Quod si 19. indigne accipiunt mariri, non mihi irafcantur, fed scripturis Sanctis, smò Episcopis, & Presbyteris & Diaconis, & universo choro sacerdotali & leuitico, qui se nouerunt bostias offerre non posse, si operi Serniant coningali. Neyther need we the consent of Fathers, and antiquitie, in this exposition of the lawe of God, but onely to infift ypon the verie words and letter of the scripture in the new restament, it'is doising A.L. allowed by our Protestants, & both in the Greeke and Latin text interpreted, and translated by their owne Greeke and Latin lexicons, and Dictionaryes, and comparing places one with an other, being their Rules and directions in expounding scripture, we finde S. Pauleto lay, oporier Epifeo- epift. ad Tit. pum effe, A Bishop must be among other necessarie proprieties, and conditions, continentem tyxparn which absteineth and keepeth himselfe especially from haunting women, continent, chafte. So he

hom, 4. in Czfar demonft. Euig! 1. 1. c. g. Si-Epilc. Africa c. g. Hier. ad c. I. ep. ad

The Apost. Indement betweene Cath. ep. r. ad Tim. faith in an other epiftle: oportet Episcopunt effe à Bishop must among other laudable qualities, be pudicum, chafte, shamefalt, honest. Thus our Protestant Lexicons and Dictionaries do transtate. Brigen horse. 27. In tium e. And in the same place to contradict this Artinom, 4. in cle in all he faith likewife of Deacons as of Bis-.S. L. Silvus! hops and Preits Diaconos similiter pudicos, Siaxoves contra Celώβαύτως βέμνες. Deacons must be like wife chaste, funi Bulcia. Calurde. as Bishops, and Preists. And this he wittnesseth in Se S. Anoth both places, allthough the man now called to -10.0.01.1 holie Orders was marryed before. As divers were 10 ap . 42 313 in that tyme, the pagan lawe, in the Empire espe-Bode. Aleiene

Eufeb. 1, 4. de vit, Conft, cap. 26.

And Anith age

Christian Emperour, as hard and wicked. Dura fanc contra infacundos lex: qua illos tanquam scelus aliquod admississent, grani supplicio afficiebat.

The Apostolicall Fathers of this first age are

cially, debarring the vnmarryed and wanting

children to be heyres, being inforce vntill it was

taken away by Constantine the greate and good

wittnesses against this Article in the canons ascri-

bed to the Apostles, onely such as were in infe-

Can. Apost.

Ignat, epift, ad Anthioch, ep. ad Ephef, ep. ad Philadelphien,

riour orders were permitted to marry. Ex his, qui calibes ad clerum peruencrunt; Iubemus vt Lectores tantum & Cantores, si velint, nuprias contrahant. S. Ignatius writeth of, and saluteth the holie colledge of Preists, in this time, in the Church of Antioch as in other places living in chastitie, as also the Deacons did. Saluto sanctum prasbyterorum colk-

hop there, among the holie Virgins.

epist. ad Heron.

So did the Deacons also live in perpetuall chastitie, as he exemplifieth in S. Heron, Deacon of Antioch to succed him in his Episcopall dignitie there. Teipsum castum custodi, ve Christi babitaculum

Of the chafte life of clear gymen. culum, Templum Christi es, Spiritus es instrumentum. Tu introduces & educas posthac populum Domini qui of Antiochia. Saluto fanctos Condiaconos tuos. He Epifed ad which teacheth that preisthood is the highest di- Smyrnens. gnitie, Sac erdotium est omnium bonorum qua in bominibus funt Apex: and their Sacrifice, the facred bodie and blood of Christ, and they which offer it, and performe the other facred functions, are to be most perfect, in the most holie estate: and virginitie and chastitie, are to be preferred before the married life vxores maritis subdita fint in timore Des Epistol ad Virgines Christo, in puritate, id quod praftantius est Philadelph. amplectentes, vet liberius dininam legem meditenturs virgines folum Christum in precibns vestris ante oculos habete, & patrem illius illuminat a à spiritu, must Clem. Jib. 2. needs fo much as he can, joyne them together in hogh have this most holie and sacred calling, as he doth. £29.30. S. Clement affigneth fugh to be admitted to holie orders as are vnmarried, or if married, neuer kept company with their wines, and if any fuch shall after his ordination have knowledge of his wife. though married before, he shall not be admitted; to execute his facred function, but onely the inferiour offices, as of the dorekeeper, and fuch. Ad Clem. Rom. Dominica ministeria tales eligantur, qui ante ordina- epistol. 2. tionem suam coninges suas non noverint. Quod si post ordinationem ministro altaris contigerit proprium vxoris cubile inuaderc, facrary non intret limina, nec Sacrificium portet, nec altare contingat, nec ad Dominici Corporis portationem accedat, nec aquam Sacerdotibus ad manus porrigat, nec vrceum fine calicem ad altare ferat; sed oftia forinfecus claudat, & minora fe-Etatur officia. He vtterly disableth, in the name of the Apostles, that any Bishop, Preist, or Deacon vnmar-

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The Apoft Indement Betweene Cath. 326

vnmarried at their confecration, should marrie Lib.constitut. after . Episcopum & Presbyterum ac Diaconum dici-Apost. c. 27. mus vinus vxoris debere conficus, fine vinant corum vxores, fine decefferint : non licere autem eis qui post ordinationem fine wore fuerint, ad nuptias transire. Where he expoundeth that faying of S. Paule of a Bishope or Preiste being husband of one wife, to be vnderstood of such, before consecration, as Catholiks now doe against Protestants, as he also

Lib. 2. conft. doth before in the second booke of Apostolike Apost. cap. 2. constitutions.

And to anoyde all suspition and occasion of breach of chastitie in such persons, no woman alone without an other, and shee a confecrated Diaconifla was permitted to come vnto them. Sine Diaconiffa nulla mulier accedat ad Diaconum wel Epifcopum. And this was not onely taught by the Apoftles, and Disciples of Christ, but practised also in

Tertullian neare the Apostles time, writeth,

themselves.

Tertull, I. de Monogomia.

Philadelph.

Clem. lib. 2.

gap. 30.

conft. Apost.

that he could not finde, that any of them but S. Peter onely, was married. Petrum folum inuenio maritum per focrum. Cateros cum maritos non inuenio, aut Boat epist ad spadones intelligam necesse eft, aut continentes. S. Ignatius in some copies seemeth to hold that not onely S. Peter, but S. Paule also and some others of the Apostles were married men, vt Petri & Pauli & aliorum Apostolorum, qui nuptijs operam dederunt. But in the most auncient Manuscripts of S. Ignatius, this is not founde, and by the word aliorum, he neither doth, nor can meane by any copie in his owne opinion, that all the other Apostles were married, for immediately before he proueth that S. Iohn both the Euangelist and Baptist, were

perpe-

Of the chafte life of cleary men. 327 oculis habete, sient Ioannes Baptista, sient dilectissimus discipulus, qui in castitate de vita exierunt. And S. I. Chorinth, Paul for himselfe hath proued before, that he was 7: either vnmarried, or a wydower then living in at the living chasticie. Dico non nupris & widuis, bonum est illis, fific permanferint ficut & ego . And S. Ignatius hath Ignat. epift. furniciently before proued the chastitie of clergie ad Philadelphen. fupra. men, after ther calling, whether Apostles, Bishops Preists, or Deacons, and in this very place deliuereth in particular, that S. Euodius who succeeded S. Peter at Antioch, & S. Clement his Successour at Rome, and S. Timothy and S. Titus to whome S. Paule gaue so strict charge before, of chaste. clergy men, lyued and dyed pure Virgins. And neuer denyeth, that either S. Peter or any other Apostle supposed by any man to haue beene married did for lake their wives, and lived in chastitie, after they were called to be Apostles. Which both holy scriptures & fathers inuincibly proue vnto vs.

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S. Peter speaketh in the name of all the Apofles, that they had forfaken all things, & followed Christ : Ecce nos reliquimus omnia & secuti sumus Matth. 19. te. And expected reward for so doing. Quid ergo erit nobis? Among all things forfaken for Christ, wives the most neare and deare to married men among temporall matters, must needs be comprehended, if they or any of them were Married. And Christ himselfe so expoundeth that speach of S. Peter, putting wife vxorem yovaixa among the things which S. Peter, and the Apostles had forfaken for his service, and weretherefore to recease eternallreward. Centuplum accipiet & witam aternam poßidebit.

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bil notsita

Sa

con, louin. Apolog: ad Pammach. c. 8. Chrifoft. hom. 33. in in lob. Basil. de. ad Amph. c. 3 Epiphan. Her. 59. Eufeb. prepar. Euang. 1. 9. c. 3. Porphir. & Herat. ib. Enfeb. I. z. c.2 9. fupr. c. 8. . 3. c. 8.

Hierom. I. z. So S. Hierome and other fathers expounde this Scripture, affumpte in Apostolatum, relinquant officium coningale. Apostoli vel Virgines, vel post nuprias continentes. The like haue the Greeke Fathers S. Chrisoftome, S. Bahle, S. Epiphanius, Eu-Gen. hom. 2. sebius, and others : wittnessing not onely that the Apostles lived thus in chastitie, but among the Iewes the Effai lived in chastitie vxores non ducunt. And all that served in the temple remained in cha-Stitie, whi noche as die Sacerdotes cafte versantur, nunquam intemplo vinum bibentes. All that write of the lyues of the Apostlesgiue testimonie to this. So it was with the 7. Deacons, except Nicolausthat fell to wantonnesse. So of the Euangelists not Apostles, so of the 72. Disciples of Christ. So with all we finde in Antiquities to have beene Bishops Preists or Deaconsin the universall world in this first Apostolike age, they were all either vnmarried, or ableyning from their wynes which they had before their conversion. We findethe names and lives of very many such clergie men both in Greeke and Latin Authours, we finde not any one but such as lived and died in chastitie, in any approued authour. Their names and number are to greate to be particularly remembred. It will be sufficient for this time and place to make mention onely of them, which ruled in the cheefest Sees, and werea rule to the reft.

Enfeb. Ccfar.

To begyn with Hierusale when Christianitie be-Hift. Eccl. 1 4. gan S. Iames, S. Symeon, S. Iustus, renowned for Her. 66 Abd. puritie and chastitie. And after S. Iames and the Apostles death, S. Iohn the Apostle, Euangelist and in S.to. Euag. Virgin, ruled all the Churches of Asia vntill the Hieron. I. de end of this age, totus Afia fundanit rexitque Ecclesias.

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Of the chafte life of clergy men. The Church of Alexandria gouerned by S. Marke script. Eccl. the Euangelist directed thither by S. Peter, S. Ani- in S. loanne. zanus or Anianus or by some Ananus and Abilius Philo. L de in this time is renowned for chastitie, and all reli- laude sug gious conuersation both by lewes and Christians. gent. Hieron.

In the commaunding See of Antioch after S. Peter, Scriptor. in who as before for fooke his wife, & all, for the loue S. Marco of Christ, the pure and chaste remembred S. Euo- Euangelista. dius, and after him that greate and most continent commender and advancer of virginitie, and chaftitie S. Ignatius, gouerned vntill the end of this age. Ignar. epift.

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He sufficiently, besides that is cited from him before, enidently testifieth that all Preists then lived in chasticie, and so were bound to doe: eas qua in wirginitate degunt in pretio babete, welut Christi Sa-

cerdotes: viduas in pudicitia permanentes, vet altare Dei. The See of Rome is confessed even by Protestants to have beene the highest Rule in the whole Latin Church, and all this west part of the world. Yet we finde none but professours of cha-

stitie there, S. Peter, S. Linus, S. Cletus and S. Clement in thistime. Of S. Peter I haue said before, which will also testifie for S. Linus, which was his next Successour both in dignitie, and holie

chastitie, as that Church, place, and time then reguired, and the miraculous sanctitie of his life, casting out deuils and raysing the deade proue, with

his confecrating of many chafte Preists and Bishops, and decreeing, that noe woman might vnuealed enter the Church, so honouring and main-

taining chastitie, as both Catholiks and Protestants confesse Linus presbyteros 18. & Episcopos 11.

sacris initiauit. Mulierem nisi velato capite ingredi

templum probibuit, mortuos suscitauit.

Dam. Pontif. in S. Lin. vita S. Lini in Breuiar. die 23. Septemb. Rib. Barnes I. de vit. Font. Rom. in Lin.

S. Cle-

The Apost Indoment betweene Cath. 330

Barnes fup. in Cleto Vit. cius in Bremar. April.

Damas. Rab. S. Clerus likewise after him lived in the same manner, and ordeyned 25. Preifts in fuch ordera S. Peter had directed to be professours of chastitie as is proved before, this both Catholiks and Pro. testants acknowledge. Is expracepto Principis App stolorum in wrbe wiginti quinque presbyteros ordi-

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Ignat. epift. ad Trallian. epist. ad Mar. Cassobolit.

Of S. Clement his chasticie I have spoken be fore from S. Ignatius, putting him in his catalogue of chaste Virgins, and stiling him most bleffed Clement the scholler of S. Peter and S. Paule,

Beatissimus Clemens Petri & Pauli auditor, Who taught him and all such their schollers and Disciples preiftly chastitie as before, and as S. Clement himselfe is a wittnesse from S. Peters owne words,

the chastitie of S. Clement was one of the motius which caused S. Peter to designe him to that great pastorall dignitie. Quem pra cateris expertus sum

Deum colentem, homines diligentem, castum &c. This holie chaste Pope is further wittnesse, that his Ma-

fter S. Peter did giue him power, and charge to fend fuch worthie Bishops, where S. Peter had not ordeyned the like before. Episcopos per singulas ci-

uitates, quibus ille non miferat perdoctos & prudentes ficut ferpentes, simplice que sicut columbas iuxta Dominipraceptionem mittere pracepit, quod facere inchoa-

uimus, & domino opem ferente facturi fumus. And expressely nameth Fraunce, Spayne, Germany, Italy, and sufficiently proueth the same of this our

greate Britayne, and other contryes in this part of the world. Aliquos ad Gallias, Hispaniasque mittemus, & quifdam ad Germaniam & Italiam, atque ad

geliquas gentes dirigere cupimus. These other nations in these parts besides Italy Germany

Clem. epift. I. S. Petrus ib.

Clem. epift. & fupr.

Of the chafte life of clergy men, Germany Spayne and Fraunce must needs include Britayne also. And to omitte other nations here remembred, we finde both in our owne and the historians and Annals of Gallia now Fraunce, that this virginal Bishop and Pope, by direction of that his chaste Master and predecessour S. Peter sent very many fuch chafte Bishops with fuch their Preist, and Deaconsthither . Anno gratia 94. Cle- Mat. Westm. mens Romana Sedis Episcopus ad locandum in Gallijs chron an. 94. sdeifundamentum industrios ac magnificos viros de- Eccl. mule. finanit. Parifiensibus Dionysium, Siluanectensibus Ni- in Gallia. casium, Ebroicensibus Taurinum, Arelatensibus Tro- Guliel. Eisenphinium, Narbonenfibus Paulum, Tholefenfibus Satur- gren. centen. minum, Aramicis Astremonium, Lemouicensibus Martialem, Turonicis Gratianum, Cenomannicis Iulianum, Beluacenfibus Lucianum, Ambianenfibus Firmium, Francorum I. Lugdunensibus Photinum. Per quos innumera multitudo hominum ab Idolorum cultura recessit.

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Many more holie Bishops with their Preists and Martyrol. Deacons are remembred in the Annals of Fraunce Rom. vluard. to have preached therein thistime. And not the least suspition lest in any antiquitie, but they all lived perpetually in chastitie. And they which haue left any thing written behind them, that is Itill extant, as S. Martial, and S. Diony Gusthe Areopagite converted by S. Paul testifie so much for themselves and the rest both in Fraunce or wherefocuer in this time S. Martial making the preiftly Martial epid. life and state most excellent of all others, teacheth ad Burdegal. vs plainely that the viduall life is better then mar- cap. 3. riage, and that of Virgins most perfect like to that lof. c. g. c. 8, of Angels . Vltra bune (matrimony) gradum homini licitè concessum, viduitatem in pramio maiori constitust Dominus . Sed & tertium excellentem gradum bonce -

Antiquit. 1.part. 4.dift. 3. Gregor. Turop. Hitt. I. Hincmar. ep. ad Carol. Magn. Imper. Ado. Bed &

Epist ad To-

bonestatisin virginitate demonstrauit nobis persectum, of per omnia similem angelica dignitati. And he thought the chaste life to be so sitte, & requisite for the more persect serving of God, that even princes then, & not onely clergy men embraced it to that holy end. So he writeth of the Queene or Princesse Valeria, though espoused, how shee had professed virginitie by his preaching Virgo Valeria Sponsa Regis calestis per meam pradicationem virginitate mention corporis Deo devouerat. And of King or Prince Stephen: pro suavitate pramis suturi illectus, copulam carnalium nuptiarum devitaverit per meam pradicationem: quatenus liberior Deo samulari possit.

S. Dionysius is nost playne in this matter, and

fetteth downe the very manner how chastitie was

professed before the Bishops, in that time, and how

that fuch in respect of others were cheifly called

Therapenta, cultores, the perfect worshippers of

thes holie Orders, as before, did first, consecrate our first Bishops Preists and Deacons here, Appud Britannos Ecclesias constituit, Episcoposque & Prasbyteros & Diaconos ordinauit. Secondly if any were wanting after, they were, as before, supplyed by S. Clement, onely allowing such to

Dionyf. Areopag. Eccl. Hier. c. 6. ep. ad Gain. & alıbi,

God, even by the Apostles themselves, Sanctipraceptores nostridivinis eos appellationsbus sunt prosecuti. So both he and they must needs teach, that Bishops, Preists, and Deacons ever conversant about most sacred things, were to live in chastitie. So we must needs say of Britayne: first because we finde that S. Peter admitting onely men of chastitie to

Sim. Metaphraft.die 19. Iunij.

> mes be preserued to have beene Bishops, in, or of this nation, as S. Aristobulus, S. Mansuetus, S.

> > Beatus

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Beatus, S. Ioseph sonne of S. Ioseph of Aramathia
which buryed Christ, and some others by some
writers, are so remebred by the Antiquities where
we finde, that there is not the least suspition but
they continually lived in virginall or chastelise. If
this Aristobulus was the same which Metaphrashee writeth, to have beene Father in lawe to S.

Metaphrash.

Peter, the scripture wittnesseth his wife remayned
in Iury so farre distant from him in Britayne, if
shee lived so long.

Gulielm. Eishee lived so long.

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S. us Preists, and clergy men, no women with them, and was consecrated by S. Peter the Apostle, having before forsaken contrie, kindred verie noble ex no-biliprognatus familia, men, women and all for the loue of Christ. S. Beatus of noble birth here in Britayne, both by Catholike & Protestant Antiquaries for sooke all, and went to Rome and there metensib.

With an other Britan whose name is not perfectly remembred, one calleth him Achates, was consecrated, and was so chaste, that except when he preached he seldome or neuer saw women one or Maij Guliel. Eisengren.

Of S. Ioseph sonne of S. Ioseph said in the oldest monuments and antiquities of that holie company to have been miraculously by Christ himiquit. Eccl. selfe consecrated, or at the least elected and designed a Bishop, and the rest of that sacred company, Preists, Deacons, or whatsoever, it is most evident they lived, and died in perpetuall chastitie, in the Theater of Iland Avalan, all Antiquaries, Catholiks and Protestants confesse, that King Arviragus gave the place onely to those holy men, It was to them onely confirmed by the two next following Kings nuscript.

die 26. lunij. Mat. 8. Marc. 1. Luc. 4. fengren, cen-I.dift.g. Petr. Arn. Merman. Theatr. con-Rom. Bed. vluard. & Molan, die g. Eisengren. centen. 2. part.s. Annal, Antiquitat.

The Apost . Indement Betweene Cath.

L de Aut,

dem. Ioh.

Bal. I. de

Script, cent.

Joh. Leland. allertion.

Arthurij.

Godnyn.

Theater of

great Brit. I. 6. Caius L.

antig. acca-

dem. Canta-

Stowe Hift.

Romans

Hen. 2 &

Eccl. I. I. cap. 8.

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Socrat. Hift.

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Tab. fix. Gul. Marius and Goillus, celles were made onely for Malmesbur. them, there they lived alone, they left no children, or posteritie after them, and the place of habitation Cænobij Glawas fo defart, and defolate, when S. Damianus and ston. Capgr. Catal. Sanct. Phaganus were fent hither by Pope Eleuthering in S. loceph in King Lucius his time the next age, that their Aramath. & place of dwelling was become a denne for wylde S. Patricio. bealtes. Capit idem locus effe fer arum latibulum, qui lacob, Geprins fuerat babitatio Sanctorum. nuen. in i)[-

Therefore we are enforced by the authorities of Scripture, tradition, the whole Church, Geeke and Latin, the Apostolike age and writers, and all I.in S. lofeph. warrant in religion, to conclude that the doctrine Aramathien: of this article is false: that Bishops, Preifts and Deacons may lawfully marry at their owne difcretion. And verie vainely our Protestants singularily alledge, for their defence from Socrates the historian, that Paphnutius distuaded the Fathers of the first Nicen councell, not to decree that Bishops, Preists, and Deacons might not keepe companie with their wyues, which they had marryed when they were lay men : vt qui effent facres initiati, ficut Epifcopi, Presbiteri, Diaconi, cum vxoribus, quas cum erant Charta Regis Laici, in matrimonium duxissent, minime dormirent. But it should suffice, that they which were vnmaraliorum Reg. ried when they were called to the clergie, should according to the old tradition of the Church ab-. Stayne afterward from marriage: vt qui in clerum ante afcripti crant, quam duxissent vxores, hi secundum veterem Ecclesia traditionem, deinceps à nuptis feabstinerent. For here the marriage of such men, and this Article, is plainely condemned by their owne Authour, and the old Apostolike tradition in the Church.

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Of the chafte life of clergy men.

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And this is confirmed by about 200. Later Bis- Bpife. Oraci hops of the Greeke Church itselfe, testifying it 227. in can. Vasthe doctrine and tradition of the Apostles, that Trullen. canamong those of the cleargie none but Lectours and Singers might marrie, and they accordingly decree, that no Subdeacon, Deacon or Preist may marrie, and if he should he mult be deposed. Quomam in Apostolicis Canombus de Dam est provin qui non ducta vxore, in clerum promodentur, folos lectores G cantores uxorem po fe ducere: O nos hos fernantes, decernimus, vet deinceps nulli penitus Hypodiacono, vel Diacono, vel Presbytero post fui ordinationem, coningium contrabere liceat : Si autem hoc facere aufus fuent, deponatur. And this is their vie and practile to thes dayesvo and and it Land . they min

The other clause of Paphnutius opinion, about Bishops, Preists, and Deacons married before their confectation, not to be barred from fuch their former wives, married vnto them when they were lay men, by any expresse lawe to be made by that councell, if it be truely related, nothing concerneth this article, onely speaking of Marriage of such men after holie Orderstaken, and not when they were lay men. Yet that citation of Sacrates in this poynt wanteth not suspirion of vntruth. For the same Socrates speaking vpon his owne certaine Socrat. His. knowledge, affirmeth it was the receased cultome in Thessalia, Macedonia, and other parts of the Greeke Church, that if a clergie man kept companie with his wife, that he had married when he was a lay man, he was to be degraded. Ipfein Thef-Salia consuctudinem iunalni fe noni, Ot ibi qui clericus fit , fi cum voxore, quam cum effet Laicus ducebat, post . quam clericus factus fit, dormierit, clericatu abdicatus

The Apost Judgment betweene Cath.

Jit, eadem consuctudo ctiam Thessalonica, of in Maccedonia, of in Hellade servatur. And saith, that all the renowned Preists and Bishops also in the easte abstroyne from such wives. Omnes illustres probytes in Oriente, of Episcopi ctiam, ab exceribus abstract.

Sperat. Hist. And he consesses that the chosening of classes.

Socrat. Hift. Eccl. l. r. c. 8. fupr.

And he confesset, that the absteyning of clering men from the harmerly married wives, when they were lay many was so religious, inst, and necessarie, in the Judgement of the whole general councell, that they determined to make a decree and canon thereof: visum erat Episcopis legemin Ecclesiam introducere: visum erat Episcopis legemin situation, ficut Episcopi, Presbiteri & Diaconi, cum vicoribus quas cum erant Lairi, in matrimonium duxissent, minime dormirent. And it seemeth by the Arabike copie of that councell, that this or the equivalent lawe and decree was then made: si vicorem duxis, & adhuc vixor vivit, & cum eo babitat, debet imposi duplex panitentia. Idem servandum de Diacono.

Concil. Nic.

Concil. Nie.

can. 78. Ara-

bico.

which both Catholiks and Protestants commonly recease, forbiddeth all Bishops, Preists; Deacons, and clergie men to dwell with any woman, but their mother, sister, grandmother, or Aunt, sister to their father or mother, Nissforte mater aut sorror aut ania, aut amita, aut matertera sit. And the second councell of Arles held about the same time, in the dayes of S. Syluester Pope, and Constantine Emperour, plainely forbiddeth all cohabitation or meeting with wives married before, under payme of excommunication. Si quis de elericis à gradu Diaconatus in solatio suo mulierem prater auiam, matrem, sororem, siliam neptem, vel conversam secum varem habere prasumpserit, à communione aliena

And the third of those canons of this councel

Concil. Arel.

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Of the chafte life of clerey men. babeatur. Here the wife marryed before except conversa professing chastitie as the husband now doth, is forbidden his companie, and he from her, and most plainely in the canon before, a married man is disabled to be a Preist, except promising and professing chastitie. Assumi ad Sacerdotium non potest, in vinculo coningy constitutus, nisifuerit promissa connersio. In this councell our Archbishop Conft. Maga. of Londou Restitutus, Was present, and subscribed Socrat. Hist. vntoit for this Kingdome, which with Fraunce Eccl. 1. z. c.6. where this councell was kept, Spayne, Italy, and other contries of the west presently receased the Nicen councell.

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Eusebius Cæsariensis present at the councell of Euseb. de-Nice, and writing after it, is plaine that married monft. Euang. men receauing holie Orders were bounde to cha-Ritie. Oportere dicit sermo diniuns, Episcopum voins vxoris vxum ese. Veruntameneos, qui sacratifint, atque in Dei ministerio cultuque occupati; continere deinceps seipsos à commercio ruxoris decet. And S. Epiphanius also a grecian and living at that time, and writing in that age, testifieth plainely, that the holie Church of God, where the canons were fincerely kept, did admitt none to be eyther Bishop, Preift, Deacon or Subdeacon but such, as absterned from their wines if marryed before, or in fingle and chastelife. And fit was otherwise wied in any place where soener, it was an abuse, this being the custome of the Church directed by the bolie ghost ener from the beginning, that Ecclefiastical men, married, or not married should ever bue in chastitie. Adbuc vinentem & liberos gignen- Epiph. Hzs. tem vnius vxoris virum non suscipit sancta Dei Ec- 29. & in clesia, sed eum qui se ab una continuit, aut in viduitate vixit, Diaconum & Presbiterum, & Episcopum

The Apost Indoment Betweene Cath.

Hypodiaconum: maxime whi sinceri sunt Canones
Ecclesiastici. At dices mihi, omnino in quibus dam locis
adhuc liberos gignere, & Presbyteros, & Diaconos, &
Hypodiaconos. At hoc non est iuxta Canonem, sed
iuxta hominum mentem, qua per tempus elanguit. Nam
quod decentius est, id semper Ecclesia per spiritum sanctum bene disposita videns, statuit apparare, vit cultus
diuiniindistratti Deo persicerentur. And he maketh
this a commaundement in scripture. Si populo pracipit Sanctus Apostolus, dicens, vit ad tempus vacent
orationi: quanto magis Sacerdoti idem pracipit? vi
indistractus st, inquam, ad vacandum secundum Deum
Sacerdotio, quod in spiritualibus necessitatibus ac vis-

But if we should allowe, which these holy Fathers both of the Greeke & Latine Church would

Deacons is not commaunded in scriptures, but that the scriptures onely commend it for the more perfect and better duly to execute those sacred funtions, as all both Catholiks and Protestants agree,

it is without question, that the vniuerfall Church of Christ hath even by these Protestants most religiously decreed, and commaunded Ecclesiastical

men to liue in chastity. And they contradict and

but one in these words: who foeuer through his private

Judgment, willingly and purposely doth openly break

the traditions and ceremonics of the Church, which be not reprenant to the word of God, and be ordained and

approved by common authority, ought to be rebuked of penly, as hee that offendeth against the common order

the Church.

Therefore the continent and chaste life, and profession

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2. Cor. 7.

Prot. Artic.

Of the chaste life of Cleargie men. follion of the Cleargie being confessed by all both Catholiks, and Protestants, not to be repugnant to the word of God, but most conformable vntoit: And both commainded, generally receased, ap- Couel. Exam. proved and practifed, not onely by all commaun- P.64.65.114. ding cheife Churches, but through out the whole 1.3.cap 29. Catholike world; must needs be maintained. And middleton. our Protestants confessing this, and with primiledge Papiston. p. Weitinge, the auncient Father's foreceasing it from the, 134. that went before them, taught; That vowes of chaffitie, and fingle life in Profts, is to be observed by traditions The doctrine taught in thearticle cannot betrue, nor the liberty therein allowed, lawfull, but wantonly licentious, and damnable. Helicito this article idemeth to have little or go

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## THE XXV. CHAPTER.

The 33. 34. Articles examined, an in what focuer vepugnant to the doctrine of the Church of Rome, thus condemned.

Heir 33. next article intituled, of excommuni-Leate per fons, how they are to be avoided, containeth nothing contrarie to the doctrine or practife of the Church of Rome, as is manifest in these the verie words thereof. That person, which by open denuntration of the Church, is rightly cut of from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull, as an heathen and publican, vintill he be openly reconciled by pennance, and receased into the Church by a Indge, that hath authority thereto.

Therefore I passeit ouer, and come to the next 34. article, intituled: Of the traditions of the Church. Y 2 and and followethin these words: It is not necessary, that traditions, and ceremonies be in all places one, or very like: for at all times they have beene divers, & chaunged according to the diversity of contries; times, and mens manners, So that nothing be ordained against Gods word. Who soever through his private Indoment, willingly and purposely doth openly breake the traditions, and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, that others may feare to doe the like, as he that offendeth against the common order of the Church, and burteth the authority of the magistrate, and woundeth the consciences of the weake brethren.

Hitherto this article seemeth to have litle or no opposition to the Church of Rome, but it may be passed ouer with silence. The rest of it immediatelie thus followeth. Eueryparticular and nationals Church hath authority to ordaine, chaunge, and abolish ceremonies, or rites of the Church ordained onely by mans anthority, So that all things be done to edifying.

This clause is euidentlie false and prophane in itselfe, for making every particular Church, many thousands such being in the world, to be supreame sudge & sentencer, not onely to ordaine, chauge, & abolish ceremonies, and rites of the vniversall Catholike Church, but to have overruling authority to decree and commaund, what is sit, or sittest for edification, taketh away all possible hope of edification, and bringeth most certaine destruction, confusion, and desolation, by making so many thousands of Supreame Iudges in these doubts, as there be particular Churches, which is a thinge most foolish and irreligious to affirme, and vnpossible

About particular Churches authoritie. fible to beacted. Further it is directly opposite & repugnant to their owne 19. and 20. articles before of the Church and authoritie thereof. In the 19 article they teach that all particular Churches even the cheifest haue erred not onely in their lining & manner

of ceremonies, but also in matters of faith.

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Therefore by these Protestants, wee may neitheradmit so many, or any one such erring, & false Judge in such things. Neither by their doctrine may wee stand, to the censure of any particular nationall Church, but onely of the one Catholike militant Church of Christ, which as it is euer by that article of our Greede, I beleeve the holy Catho- Artic. 19; like Church, holy and vnspotted from errour, so by thefe men in the same article it is thus assigned to be our onely true Iudge in these affaires. The visible Church of Christ is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacramets be dayly ministred, according to Christs ordinace, in allthofe things, that of necessity, are requisite to the same,

And in their next article of the same one onely Church, thus they decree, in these words; of the authority of the Church. The Church hath power to decree rites, or ceremonies, and authority in Controversies of faith. And their best writers have published with their common and best allowance, this sentence in this Question, The primative Councels have condem- Couell. Mod. ned them as heretikes, onely for being stiffely obstinate in exam. p.65. this kinde, of denying the ceremonies of the Church, They exemplifie thus in Aerius: Aerius Feild 1.3. cap. condemned the custome of the Church. For this his rash 29 pag. 138. and inconfiderate boldne ffe, in codemnig the univer fall Couel. exam. Church of Christ, was inftly condemned.

The custome ceremonie and tradition which this

OURDANADAS

at Maste

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The Apost . Indement between Cath. this heretike dehied, and was therefore by thefe men justlie condemned, was as they confesse, naming the deade at the altare, and offering the facrifice of Eucharift for them.

This is but a ceremony by them, because they contend, it is not contained is scripture, nor may be

proued thereby, as they likewife have pretended for all other things, which their Articles before have rejected, both in Sacraments and other doctrines, and customes, which I have proved against them, and doe leave them as alterable ceremonies, vponthat feeble and vaine pretence. Vider this pretence they have taken away all our Millals, or orders of holie Maffe, vied in all Churches, with their religious ceremonie from the Apolles time, as I have proved before. So they have done by all rituals, and ceremonials, about the ministring the holy Sacraments and brought in their places the Confecrat. of childish and womanlie deuifes of a named commumon booke by yong King Eduard 6. and Queene Elizabeth, and an other named and stiled by them, The of their con- forme, and manner, of making and confectating Bishops, feerat. in Mat. Preists, and Deacons, quite omitting all other orders Parker. Prot. euer vsed in all Churches from Christs time, and these fashions never vsed before by their owne mento. an. 2. cofession by anie Christian Britans, Saxos, French, Eduardi 6. or others in this Kingdome, or all the world, but, to vie their owne words, in these articles, lately fet fourth in the time of Eduard the fixt, and confirmed at the same time by authority of Parlament, the second yeare of the aforenamed King Edward. He then

> being about eleuen yeares old, a farre to yonge censurer, Judge, and condemner of all Churches with their holie, vniuerfallie receaued ceremonies,

Communion Booke, and Booke of King Edu. 6. Franc. Mafon and the Prot. art. 36 infra. Stat. in parla-

About particular Churches authoritie, 343 to bring in fo straunge and childish an Innouation. We are assured by the Apostolike men of this first age, and others, that even from the Apoltles, there were manie particular ceremonies deliuered to be

immutably vied in all Churches.

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Thus S. Clement, and S. Dionisius the Areopa- Clem, Rom. gite, with divers others deliver of hallowing oyle and water to heale diseases, drive away deuils, and and like effects fertinge downe the verie manner Ecclefiaftis. how to fanctifie them. Domine Deus Sabaoth, Deus Hierarc.c. 2. wirthtum, qui dedisti aquam ad bibendum, & oleum ad exhilarandum faciem, in exhltationem latitia, ipse etiam nunc fanctifica per Christum hanc aqua, o oleum, ex nomine eius qui obtulit, & tribue ei vim fanandi & depellendi morbum, fugandi damones, expellendi insidias, per Christum Spem nostram, And by Apostolike Alexander authority commaunde those ceremonies especially Pap. z. epistol. of holy water, to be perpetuallie vsed by Preistsin all Churches, aquam fale confperfam populis benedicimus, ot ea cuncti aspersi sanctificentur & purificentur, Quod & omnibus Sacerdotibus faciendum effe mandamus. So auncient was this holie ceremonie of fandifying water and falt, so cotinuall generall and inuiolable, which our Protestants themselues thus acknowledge. Alexander Romanus aquam admixto Robert. Barn. Sale precibus bene dicendam, eamque & in templo, & do- l.de vit. Pont. mi ad Satanam propellendum, & ad peccatatellenda, lexandro s. feruari iußit,

Soit was in hallowing the water of baptisme, S. Clement and others deliuering the verie manner thereof. deprecetur Sacerdos instante baptismo. Et di- Clemiconst. cci: Aspice è Calo & Sanctificabanc aquam: tribue gra- Apost. 17.c2. tiam & wim , & qui baptizatur secundum mandatum Christi, cum co crucifixus, commortuus, consepultus &

Apolt.conft. lib. 8. cap.29.

omnes outh.

Roman in Acelazne brigg

43 & 1.8.6.35.

The Apost . Indgement Betweent Cath. consufutatus fit, in adoptionem, que in co fit, ot mortum quidem fit peccato, vinat autem inflitia. There he de. Cap. 42. livereth also, the forme, and order, of hallowing Chrisme to annoint the baptized. Benedicitur oleun

a Sacerdote in remissionem peccatorum.

Cap. 41.

conft. Apost.

1.3.c.16.10.

Ciprianus ep.

orat,ad Ant.

Dion Arcop.

1. Eccl. Hier.

6.43. Clem.

conft. Apoft.

1. 3. c.6. Ignat,

epift. ad Eph Iren. 4 c.20.

C.34. Buarift.

1.1.cap.27.

Pius r. apud

1.3.c.72.Tom.

Clem. can. A-

Poft. 72. cp.2.

I conc. &c.

apudBurchar.

cap. 2

137.

There he deliuereth the abrenuntiation which was made before baptisme. Abrenuntiatio Sathane & operibus eins, pompis, cultui, Angelis, & machina. Cap. 23. ep.3. tionibus eius, & omnibus qua subspso sunt. He deliuereth the annointing of the baptized, runges ola Sancto caput corum, qui baptizantur, sine viri fint, sine Juftinus quef. mulieres. It was Dominica Traditio, the Tradition Miffa Is. Mar- even from Christ, that in the chalice water should ci. Clem. coff. be mixed with the wineto be offered, ne quid alind Apost 1.8.c.12 fiat à nobis, quam quod pro nobis Dominus Priorfecerit, Di çalix qui in commemorationem eius offertur , mixtu 63 Miff S.1acob. Alexand. wino offeratur. The Apostolike writers of this age rep. r. luffin. affure vs, there were altars, and they confecrated, to confecrate and offer vpon them, the bleffed and pium Ireneus perpetuall facrifice of Christs body and blood, and 1.4. c. 57. lib.s. how they were consecrated as now they are, with holy oyle. Divini altaris consecrationem sanctissimorum mysteriorum lex facratissimi unguenti castissimis infusionibus perficit. And deliuer the verie manner with incense and other ceremonies, Pontifex whi orationem fanctam super dininum altare perceit, exipso incensum adolere inchoans, omnem plant ambitum circuit. Demum ad fanctum altare iterum rediens, pfalmorum incipiens melos. Qui verò ipsius ordinis pracipui Sunt, vna cum Sacerdotibus Sanctum panem & beneeund 1.5.c. 47 dictionis calicem sanctis altaribus imponunt. So they write of chalices, patens, and veales hallowed : vas aureum, vel argenteum, vel velum sanctificatum nemo amplius in fium v fum convertat hoc enim fit contra sus, & contra leges. Sa

About particular Churches duthoritie. 345 So of the holie vestiments of Bishops, Preists, Deacons, Subdeacons, and others of the Cleargie: Sacris induts westimentis. So our Protestants them- Clem. ep. z. selues confesse : Anacletus, Sacerdotem Sacrificatu- Anac. ep. 1. rum, ministros vestibus facris indutos, contestes & cu- nes l.de vit. fodes fibi adbibere ordinanit. Episcopus werd vt plures Pontif Rom. ministros sibi in Sacris faciendis adiungat. I haue spo-in Anacleso. ken of divers others before, and shall remember more in the 36. of confectation of Bishops, and minifters, hereafter.

And our auncient monuments are witnesses, that as other nations', fo all the Churches of Britaine didinthe Britans time, recease and followe these manners, and ceremonies even by authoritie of the Romane Church. Omnes Britannica Ecclesia mo- Manuscr.ant, dum, & regulam Romana authoritate acceperunt. uidis. Capgr. Therefore most certaine it is, that everie particular Catal.in soand nationall Church, hath not, against this ar-dem. ticle, authority to ordaine, chaunge and abolish such ceremonies or rites of the Churche as the Protestants of England have done.

ere confectured or ordered sered sline to t THE XXVI, CHAPTER

The 35.36. articles, intituled, of homilies, and of con-Secration of Bishops, and ministers, thus examined and condemned.

Heir next 35. article intituled of homilies, doth onely receaue and allowe to be read, in their Protestant Church 2. Bookes of homilies, one set fourth in the time of King Eduard the fixt, the other in the beginning of Queene Elizabeth her Reigne. Of which the reader may easilie give censure, according

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cording to that is said and proued in the former articles, for whereinsoener either of those 2. bookes, any homilie, in them, on anie part point or doctrine in anie one of them all doth differ from the first Apostolike Catholike true doctrine inuincible proued before, those bookes, homilies, parcels, or assertions of them, are veterlie to be rejected and renounced. Which the verie times themselves of their publication, the condemned erroneous dayes of that King, and Queene, and their Protestant composers, and publishers, likewise condemned for their false teaching, and writing doe manifest with very

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SECTION LES

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Their 36. article, of Consecration of Bishops, and ministers, is thus. The booke of consecration of Archbishops, and Bishops, and ordering of Preifts, and Deaconstately fet for the in the time of Edward the fixt, and confirmed at the same time by authoritie of parliaments doth conteine all things necessary, to such consecration, and ordering neither bath it any thinge, that of it felfe is Superstitious, or ungodly. And therefore who soems are consecrated or ordered according to the rites of that books, since the second years of the a forenamed King Edward, unto this time, or hereafter shall be confecre eed, or ordered according to the fame rites, we decree a fuch to be rightly, orderly, and lawfully confecrated and and ordered. Hitherto this article, which in every part thereof is fully confuted before, in my Examination of their 23. Article intituled of ministring in the congregation. Where I have demonstratively proved, that they neither have any true lawful Turisdiction, or ordination, among them.

But to do a worke of Supererogation in this lo much concerning the standing or overthrowe of

Against Protostant spretended cleare y. our Protestants wholereligion quite ouerthrowne by this one dispute if they have no rightly, orderly and lawfully confecrated Bishops, Preifts or Deacons I further thus demonstrate. First then if the decree of this Article, as they terme it, were to be accepted, and receased for a just and lawfull decree, yet the first Protestant Bishops, Preists, and Deacons in Queene Elizabeth her time, from which all that now bee in England, or have beene fince then, cannot be faide to be rightly orderly and lawfully confecrated and ordered by this verie Arpice it selfe. For that supposed booke of King Edvardthe fixt, being abrogated, and taken away by Queene Maryes lawes, and not afterward receaued by the Protestant lawes of Queene Elizabeth, vntillinthes Articles in the yeare of Christ Booke of Ar-1562. as their date is, Queene Elizabeth beginning her Reigne on the 17. day of November in the yeare 1558. all their first pretended Bishops, Preists, and Deacons, must needs be vnrightly, vnorderly, and vnlawfully made, though by that booke of King Eduard: because there was no Protestant Right, Order, or lawe, to make or admitte any into fuch places by that booke not approued, or allowed by any Protestant Right, Order or lawe, allthat time. Againe the first Protestant consecration, or admittance of any, to bee a Bishop by that booke, or order in Queene Elizabeth her Reigne, Franc Mafon, was on the 17. day of December, in her fecond Registr Matt. yeare, as they pretend from their Register of Mat- Parkeri thew Parker. But their owne both private and Butler ep. de publike Authorities proue, that both Matthew confecrat. Parker their first Protestant Archbishop, and ag. D. Kell. others were receased, and allowed for Archbis-pag. 1.

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Franc. Godwin catal. of Bishops in Durham (8. Cutberth Tunftoll.

Stow Histor. in Queene Elizab. an. cius I.

Iniunction: Elizab Regin. an. z. Regin. Iniunct 8. 28. go. 51 53.

Henr. 8. an. I. Elizab. c. I.

Theater of great Brit, 1. 9. cap. 24. col. 20.

inna. of Q. Elizab. Injunet. 23.000

The Apost Indement betweent Cuth. hops and Bishopslong before that time. Francis Godwyna Bishop among them faith, Matthey Parker was Archbishop of Canterburie in the mo. neth of July before, about 6. Months before their first pretended consecration one their, of Decem.

Stow their historian then living and writing testifieth, that the same Matthew Parker, Barlowe, Scorie, and Grindall were allowed and receaued for Bishops in the moneth of August thes, day in publik folemnities. The publik Iniunctions of that Queene Stiled , Iniunctions given by the Queenes Maieftie, Anno Domini 1559 the first of the Reigne of our Someraigne lady Queene Elizabeth, prone the Same in divers Injunctions. No man can say the were onely Bishops Elect, and not perfectly al-Statut. an. 25 lowed, or admitted for true Bishops. For by the statute of King Henry 8. an. 25. reuiued by Queene Elizabeth in her first parlament anto 1. cap. 1, confecration must be within twenty dayes of election. And their common consent in their greate Theater is, that they were compleately allowed Bishops, colecrated (asthey tearme that allowance many moneths before. D. Parker was confectated Archbishop of Canterbury, and of yorks D. Yong in steade of Heath, who refused the oath, and so of others. Then went forth commissioners to Suppreffe those mo-Hollinsh.hift. nafter yes reftored by Queene Mary & to cast out Images of Engl. an. I. Sette rupp in Churches. So hath Hollinshed, with others, Soin that Queenes pulike Iniunctions.

Thes commissions and commissioners being thus after those Protestant Bishops made or allowed went out so soone, that as their histories confesse, the religious howses were suppressed,

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Against Protestants pretended cleary. Protestant ministers were putte into Westminster in place of monks, all Church Images were pulled Stowe and downer and to speake in their owne words; on the in an z. of Q. even of S. Bartholomew, the day and the morrow after Elizab. vereburned in Paules Church yarde, Cheape, and diversother places of the citic of London, all the Roudes, and other Images of the Churches, in some places the cospes, westiments, altar cloathes, bookes, banners, Sepulchres, and road lofts were burned . The verie In- Iniune. 2. iunctions testifie, that there were compleately 30.5t. receased for Bishops divers moneths before that 17. day of December both in the See of Conterburie, yorke and in the other Diocesses, with aniple and full Episcopall power. Therefore thes pretended Bishops could not possibly bee made but onely by a womanly prefumed vayne, and frustrate authoritie, in such things. Neither could any Regifter called Parkers Register be so termed, except he had beene accepted and reputed for Archbishop

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And all the first Protestant citers of this Regifter, whether Matthew Parker himselfe, as iris alleadged in his booke stiled Antiquitates Britanni- Antiquitat. ce as Doctour Butler, Doctour Sutclisse, their Brit. Hanouig Bishop Godwyn, and Frauncys Mason, do differ 1605. Burler one from an other, in citing thereof. And whereas minist. Sutthe printed Booke of Parkers Antiquitates Britan-cliffe contr. miceisthe first that mentioneth any such pretended Kell. Godw confectation of him, and the rest, and the others catal. of Bish. feeme to borrowe this from thence: In the old Mat. Parker. manuscript of that booke which I have seene and & alijs. Franc. diligently examined, there is not any mention or Masó booke memorie at all, of any such Register, or consecra- of cons. &c. tion of either Matthew Parker or any one of those

preten-

The Apost Indoment betweene Cath. 350 pretended Protestant Bishops, as the obtrude Register speaketh of . Neyther was there any one of the pretended confectatours of Matthew Parker, from whome all the rest do clayme ording. tion, a true and lawfull Bishop, by Protestant pro. ceedings, Thesthey name unto vs: william Bas fon booke of lowe, John Scory, Miles Couerdale, John Hodgeskins, by the fe Matthew Parker was confecrated Archbisho P28.127. of Canterbury the sevententh day of December, in the yeare 1559.

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Two of thes 4. namely Couerdale, and Hod geskins, were never allowed for Bishops in all Queene Elizabeth her time, as the same pretended Register, the printed Antiquitates Britannica, God wyne, Mason, and others of them confesse, confes fing also that the other two werebut Bishops elect Barloweelect of Chichefter, Scory elect of Hereford. But all men graunt both Catholiks and Protestants that men onely elect Bishops, not confecrated, or admitted, cannot consecrate Bishops much lesse an Archbishop Metropolitan . And Scory had beeneadiudged before publickly to be no Bishop And Barlowe if he had beene a true Bishop, nei ther would, nor could in his owne Judgement con fectate a Bishop. For as thes men acknowledge both this Barlowe and Couerdale also held this horrible opinion against Episcopall Order.

The names of blasphemie against the Lord, and bi Christ. What els is Pope, Patriarks, Metropolitans, primate Archbishop, Diocefan and fuch like, but ven names of blasphemy? Here is not one true consecratour. Yet thes men in their pretended ordination of Bishops necellarily require to the admitting of any fuch Bishop, especially an Atchbishop, both

Barlowcand Couerdale apud Bal. l. Image of both Church.

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Against Protestants pretended cleargy. the presence & concurrence of a lawfull true Archbishop and others fuch Bishops as their owne pre- Prot. forme tended Rite and booke of confecrating Bishops and manner doth thus plainely expresse: Then the Archbishop Bishops and Bishops fent, shalllay their hands, wpon the head Preists and of the elected Bisbop, the Archbishop faying . Take the minist. Titul. boly ghost, &c. And it proueth further in these words, consecrat. of It is evident conto all men diligently reading holy feripture, and auncient Authours, that from the Apostles time, there baue beene thes orders of ministers in Christs Church, Bishops, Preifts, and Deacons. Therefore to theintent thes Orders should be continued, and renevently resed in the Church of England it is requisite, that no man, not being at this present, Bishop, Preist, nor Deacon, shall execute any of them, except he be called, tryed, examined and admitted, according to the forme hercafter following. Which is that booke of King Edward the fixt receased in this article and approued by their greatest warrants, parlament, Princes Supreamacie, and publike practile among them. Or a.mounts

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oti the And therefore howfoeuer either with, by, or without this booke, forme, and manner of King Edward, their first Protestant pretended Archbishop, Matthew Parker, maker and allower of all fuch after, as they freely confesse, was made, his making, and admittance was frustrate, inualid, voide and of noe force by their owne censure, and doome against themselves; & so of all others made by him no Bishop pretending or clayming that honour, dignitie and office after by that vaine, Idle, and unpossible Title, to challendge to haue that, or any other thing, from him, or them, which neither had it for themselves, or to give to others.

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Clem. conff. Apost. 1 3 c. 20. Anacl.ep. 2. Clem. confl. Apoft. 1. 8. c. 33.

The Apost. Indgement betweene Cath. 352 And this I have proued before from the Apolto. likemen of this age and from the Apostles them. selues, that a Bishop cannot bee consecrated but by true and vindoubted Bishops . Episcopum mandamus ordinari à tribus Episcopis, velad minus à duobus. non licere autem ab vno vobis conftitui. And againe; Episcopus à tribus vel duobus Episcopus ordinetur. Si quis ab uno ordinetur Episcopo, deponatur ipse, & qui eum ordinauit. This is sette downe for an Apostolicall decree. Now lette vs cometo King Edwards booke to dignified in this article, and particularily examine, and disprove the validitie, or fusiciency of that forme in euery point thereof.

Clem. conft. Apost. l. 3. c. II. 1. 8. C. 21. 12. 28. cp. 2. Ignat. ep. ad Antioch. ep. ad Philadelphien. ep. ad Philippen-2. Synod. Rom. fub Sylueltr. c. 7. II. Canis ep. 6. Clem. conft. Apost. 1, 2. c. 61. Clem. Supr. 1. 8. conft. Apost, c. 21. concil.corth. 4.6.5.6.7.

8. 9.

And first whereas it maketh mention onely of Bishops, Preists, and Deacons to have beene in the Church from the Apostles time, This holie time affureth vs. of all other orders now vsed in the Catholike Church, to have been ealfoin those dayes in vie, and practife, Subdeacons, Acolythists, Exorcifts, Lectours and Oftiarij, with their particular fes Anacl. ep. and seuerall offices, duties, consecration, or admittance, to those degrees, and that no man might be a Bishop Preist or Deacon, except he had first receaved those orders, mift prins fuiffet lector, deinde ad fælicem c. exorcifta, & posteacaperet onus Acolithi, vi acciperet onus Subdiaconi, & deinde ad diaconarus honorem pertingeret. By their consecration they were ordeined to affift and minister at the holie sacrifice of Masse, a Subdeacon for the holie vessels, calice, paten, cruetts: Tribue et Spiritum sanctum vt vasa ad ministrandum tibi , Domine Deus , faita digne attrectet. An Acolithus to light candels and prepare; and minister wine for the sacrifice of masse: accipiat ceroferarum cum cereo, vt Sciat Se ad accendenda Eccle;

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Against Protestants pretended clearey. fia luminaria mancipari: accipiat & vrceolum vacuum, ad suggerendum vinum in Eucharistiam Sanguinis Christi. An exorcist receased the booke of Exorcismes, and power against deuils: accipiat de manu Episcopo libellum, in quo scripti sunt exorcismi, dicente fibi Episcopo: accipe & commenda memoria, Thabeto potestatem imponendi manus, Super energumenos. So of Lectour and Oftiarius. All thes be wanting in this booke of King Edward, and this Protestant Religion, and all is wanting in it for which they were ordeined, except deuils and pofselled persons. They may well want both them No true clerk all Bishops, Preists, and Deacons, also, as they do. gie man a-For first their pretended booke of consecration stants of Engineth a Deacon onely authoritie to reade the gland: and ghospell in their Church, for allthough their pre- first, no Deatended Bishop layeth his hands one the heade of conenerie fuch parson, at his admittance to that office; Prot. forme and fayeth vnto him: Take thou authoritie to exc- of making cute the office of a Deacon, in the Church of God com- Bish. pr. and mitted unto thee . Yet they presently interpret, and Deac. Titul, limitte this office, to be onely confined in reading the ghospell in thes words. Take thou authoritie toreade the ghospellin the Church of God'. And such is their practife, extending a Deacons office no further.

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Bishop or Preist in his holy Sacrifice.

Miss. Petri, S.Iacobi, S. Marci. Clem. Const. Apost.l.g.c. 20.l.8. c. 28:

So it is plainely witnessed in the old Masses and Missalcribed to S. Peter, S. Iames, S. Marke, and others. S. Clement from the Apostles saith: Disconus ministret Episcopo & Presbyterus. oblatione ab Episcopo aut Presbytero facta, ipse Diaconus dat popul, nontanquam Saccrdos, sed tanquam qui ministrat presbyteris. And expressele teacheth, that it is the office and function of a Deacon thus to minister you

L.3.c.20.lup.

Ibyteris. And expresselie teacheth, that it is the office and function of a Deacon thus to minister vnto Bishops, and Preists, this onelie or principally, Disconus ministret Episcopo & Presbyteris, idest, agat Disconum, & reliqua ne faciat. And settinge downe the whole sorme, and Order of Masse, & sacrifice vsel, and approved by the Apostles, Bishops, and Preist in his time, even from the beginning thereof, vnto the end, he bringeth in Deacons to performe their holie ministration and servinge therein. Praying to God to accept that Sacrifice. Deaconus pronuncia.

Clem. fupr. l. 8. c. 19 God to accept that Sacrifice. Deaconus pronuncit.
Rogamus Deus. Pro dono oblato Domino Deo, oremul
Vt Deus suscipiat illud in caleste altare suum, in odu
vem suauitatis. For all the people of God living, and
deade. Pro vniverso Ecclesia catu. Pro ijs qui in sul
quieuerunt.

Cap. Tg.

They deliuer the breade and wine to be confectated, to the Bishop or Preist, that said Masse Diaconi offerant dona Episcopo ad altare. They attend that nothing falleth into the chalices, ne is pocula incidant. At the time of confectation, they called upon the people for attention. Diaconus dies, attendamus.

Cap. 29.

They hold the consecrated chalice, and consell it to be the blood of Christ, the cuppe of life. Du conus teneat calicem, & quando tradit dicat, sangua Christ

Against Protestants pretended cleargie. Christi, calix vita. And after all had communicated, they take that which is left, and with reuerence preserue it. Postquam omnes sumpserunt, accipiant Diaconi reliquias, & portent in pastiphoria. And they faid this prayer, testifying it was the pretious bodie and blood of Christ, which had beene there offered and receased for remission of sinne and preservation in pietie. Diaconus dicat. Percepto pretio so corpore, & pre- Cap. 20.28 tiofo sanguine Christi, gratias agamus ei, qui dignos nos reddidit percipiendi fancta erus mysteria, & rogamus ve non in indicium sed in salutem nobis fiant, in vilitatem anima & corporis, in custodiam pietates, in remisfionempeccatorum in vitam futuri faculi. And as our Deacons now conclude and end Malle, with. Ite Cap. 23 Missaeft. So did they then with Ite in pace. Et Diaconus dicat: Ite in pace.

Thus from S. Clement, and the Apostles, by his relation. S. Denis the Areopagite is witnesse to the Dion. Areop. like, where tellifying of the most holie Sacrifice of Eccl. Hierar, Christs bodie, and blood, as is proued from him before, he teacheth that as inferiour orders performed their duties therein, So the Deacons more high in degree, with the Preists more nearelie affisted at the altar about this bleffed facrifice. Qui ipfins ordinis pracipui funt, und cum Sacerdotibus fanctum panemi, & benedictionis calicem sacrosanctis altaribus

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Sotestifieth S. Ignatius Writing to S. Hero a Dea, Ignat epik. con, that fuch as he being Deacons, did minister Diaconum. vnto Preists at Sacrifice, and that fo did S. Stephen to S. lames, and Preists in Hierusalem. Sacerdotes Bp. ad Tralfunt, tu Sacerdotem minister. Sacrificant, tu verdillis lian. & ad ministras, vt Sanctus ille Stephanus Iacobo, & Presbyteris, qui erant Hierosolymis. So of all Deacons in o-

ad Heronem

Spift, ad

Ignat. epift.

The Apost Indement Betweene Cath. ther places. Diaconi Imitatores Angelicarum Virta sum, qui purum & inculpatum ministerium illis (Sacerdotibus) exhibent, ot S. Stephanus beato Iacobo. And for the dignitie of their ministrie in so great misteries ought to be honoured as Christ. Oportet Diaconis mysteriorum Christi ministris per omnia placere necenim ciborum & pot uum ministri funt, sed Ecclesia Dei administratores. Ipsi itaque tales sunt: at vos reneremini illos, vt Christum Iesum, cuius vicarij sunt. So was faint Stephen, to faint lames, faint Timothie, and Saint Linus, to Saint Paul, Saint Anacletus, and Clemens to faint Peter. Hethat obeyeth them not, is an enemy to God, and impure, and contemneth Christ, and diminisheth his ordinance. Vt fantius Stephanus beato Iacobo: Timotheus & Linus, Paulo: Anacletus & Clemens Petro. Qui his (Diaconis) non obedit, fine Deo prorfus, & impurus cft, & Christum contemnit, & constitutionem eius imminuit. And speaking of the dignitie, of the altare, and Sacrifice of Christians, wherein Deacons with Bishops, and Preists, have so excellent ministration, he giveth charge to obey them, assuring vs, he that doth not fo, disobeyeth Christ, and is an abiect. Enitimini subiectiesse Episcopo & presby-Beris & Diaconis. Qui enim his obedit, obedit Christo, qui hos constituit. Qui vero his reluctatur, reluctatur Christo Iesu, qui autem non obedit filio, non videbit vitam, sed ira Dei manet super eum. Prafractusenim, contentiosus & Superbus est, qui non obtemperat Superibus.

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S. Anacletus Deacon to S. Peter, as S. Ignatius before hath proued, and made Preist by the same greate Apostle, as he himselfe confesseth, and so perfectly knowing both the doctrine, and practise of the Apostles did when he came to be Pope ordaine

Against Protestants pretended cleargie. s both Catholiks and Protestants acknowledge, that Deacons in their boly vestiments should minister Anacletus of vnto Preists and Bishops in the Solemne Sacrifices. Sa- I. Robert. cerdotem sacrificaturum, ministros vestibus sacrisin- Pontif. Rom. dutos, adhibere ordinanit. Episcopus verò vet plures in Avacleto.

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This is the doctrine of all holie Fathers after, and of the whole Church of Christ, the first generall Councell of Nice receaued in this Kingdome declareth, that this was ever the rule and custome of Christs Church, Regula & consuetudo, that Dea- Conc. Nicen. cons were ministers to Bishops in the holy facri- cap. 14. fice, and under Preists to helpe them in their Sacrifice, and not to offer facrifice, or give the bodie of Christ to Preists that offer it . Peruenit ad sanctum concilium, quod in locis quibusdam & cruitatibus, pre-Sbyteris Sacramenta diaconi porrigant. Hoc neque regulancque consuetudo tradidit, vet bi qui offerendi sacrificy non habent potestatem, his qui offerunt corpus Chri-Stiporrigant. Hac amputentur & mancant Diaconiintra propriam men suram, scientes quia Episcoporum minifiri funt, Presbyteris autem inferiores funt.

This is the cheife office of a Deacon, so his name In Hebrewe, in Greeke & Latine signifie, so his dutie to lerue at the altare, to minister there, to the Bishop or Preist, to prepare it, to propose breade and wine to be consecrated, and minister in the whole facrifice, So write our most auncient writers of these things from the oldest monuments, and authorities. Diaconus Grace, Hebraice leuita, Latine af- Albin. Asco, sumptus vel minister interpretatur, assumptus quia af- Alcuin.l.de Sumitur, id est, eligitur ad servitium altaris: minister, Diacono. quia ministrat Profbytero. Pont linteum in altare, poput panent & calicem, quanec mittendi, nec auferendi

divin offic. in

. The Apost . Indoment betweene Cath. babet potestatem Presbyter, si Diaconus adfuerit. Siene Presbytero officium consecrandi competit, ita Diacono ministrandi. Therefore, howsoeuer wee expounde this pretended Protestant making, or admitting Deacons, that they recease their power or office, when their pretended Bishop giueth to them the new Testament and faith vnto them, Take authority to reade the Ghospell in the Church of God; or when be faith, Take thou authorsty to execute the office of a Deacon in the Church of God committed unto thee: or both together, here is no true confectation of a Deacon in their owne proceedings, nor Deacon fo made, if their pretended confecrating Bishop were a true & a lawfull Bishop, for first of giving the new testament and power to reade the ghospell, this cannot be the full and lawfull manner to make Deacons. The first Deacons in the lawe of Christ being made otherwise by the Apostles, as the Scripture witnesseth, and before the new testament of anic part thereof was written, to be given to them, or for them to reade the ghospels, then vnwritten, and vnpossible to be read, by them or any at that time, or longe after.

Statut.in par-Trament. an. 27. Elizabethe Reg.ad.I. Jacobo.

MA.6;

The other of taking authority to execute the office of a Deacon cannot be the manner, for first no man can truely and lawfully execute that, wherein he hath no power, and here is no power of a Deacon giuen in all this their forme, and order. And their owne parlaments and highest authorities in their religion doe not onely disable any man in England, Deacon or other to execute the office of a Deacon, such as the Apostles and Apostolike men ofthisage haue delivered, vnto vs, but make it an offence of high treason, for any lawfull Deacon, e-

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ther to execute that office in any Church, Chappell or other place, or to be in England without executing any such office or function at all, even reading the ghospell, or any other. And so if we inventis Protestant pretended power to execute the offices of a Deacon, and reade the ghospell in the Church together, there is not the least power of a true Deacon thereby either give, or permitted by them in all England vnto any such Deacon, to doe, or not doe such, or any dutie of that holy function. And thus much of Deacons.

Now it can be no question but the pretended Preist among Protestat Ordination of Preists is altogether vaine, English Pro-Idle and friuolous, for being fo inuincibly proued, that the cheifest and principall office and function of a Deacon is to affift and minister vnto Preists & Bishops in the holy Sacrifice of Christs blessed body and blood at Masse, such Sacrificing Preists, not heaving any fuch power before their confecration to holy Preisthood, must needs recease it at that time other wifethey should still remaine without it, as they did before. And our Protestants vtterly before denying all fuch facrifice, and facrificing power, and in this their pretended forme, and manner of confecration having no thing at all, to recease or allowe it, but the quite contrary, and by their lawes fo straungely perfecuting facrificing Preists, and Preisthood, this their fashio of making or ordering their pretended Preists, must needs be voyde, and frustrate, and they still remaine in that lay state, in this respect, wherein they were before, quen from their first birth into the world. Their Practife in this pretended confectation is this.

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The Bishops, the Preists prefent shall lay their hands

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No true

Prot. forme and manner of making & confect. Bish. Preists and Deac. Tit. forme of Order of Preists.

The Apost Indgement berwene Cath. 160 fenerally upon the beade of enery one, that receaucth orders: The receauers humbly kneelinge upon their knees. and the Bishop Saying. Recease the holy ghost, whose finnesthou docft for give they are areforgiven, and whose sinnes thou doest retaine, they are retained. The Bishop shall deliner to enery one of them, the Bible in his hand Saying. Take thou authority to preach the word of God, and to minister the holy Sacraments in this congregation where thou shalt be so appointed. Here is all their pretended confecration of Preists, so farre from all meaning, or intention to conferreany facrificing power, or Preisthood, that before they cometo this article, in their 31. Article before they thus defined.

Prot. art. 32.

The Sacrifices of Masses in the which it was commonby Sayde, that the Preists did offer Christ for the quicke and the deade, to have remission of paine or guilt, were blasphemous fables, and dangerous deceites. In that place I have inuincibly proued against them, both this Sacrifice and facrificing Preisthood, and Preists Institution. All his Apostles, and all consecrated by them and their Successours were massing and facrificing Preists, all the Apostolike writers of this first age gaue testimony to that doctrine and practife. All Masses Missales, or publike liturgies of all Churches ascribed to the Apostles themselves, and continued by continuall, neuer interrupted generall tradition beare witnesse vnto it. The holy Prophets so described the Messias, by a perpecuall holy Sacrifice to be offered in all places in his time, that he should be a Preist after the order of Melchisedech teach and establish that Preisthood, neuer to end or cease in his Church. Thus taught the most learned rabbines among the Iewes before Christ,

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Against Protestants pretended cleargie. Christ: So the Fathers and common practise of both Greeke and Latine Church with the best least learned Protestant Writers; euen of England writing, and published by their publike allowance and authority, as I have vndeniably proued in that article, and there made demonstration by all authothority, that Christat his last Supper, when he onely did execute the act and office of his Preithood, according to the order of melchisedech, did ordaine his Apostles sacrificing massing Preists at that time, in expresse termes, set downe in holy Scripture, boc facite in meam commemorationem.

To offer his confecrated holy body and blood in Martial. ep. Sacrifice as he had done. So the Apostolike men of ad Burdegal Sacrifice as he had done. So the Aportonice ment cast. 3. Clem. this first age assure vs. V bique offertur Deo oblatio Coust. Apost. munda, ficut testatus est : cuius corpus & Sanguinem in 1.8. c.3. Iustia. witam aternam offerimus. Quod Iudai per innidiam dialog. cum immolauerunt, putantes se nomeneius à terra abolere: Triphon. Irenos causa salutis nostra in ara sanctificata proponimus, 1:4. c., 2 Eus. scientes boc solo remedio nobis vitam prestandam, & LI cap. 10. demortem effugandam. Hoc enim spfe Dominus noster suf- mon. Euang ca st nos agere in mei commemoratione. Domine omnipotens licar. Theodpotestatem Apostolis dedisti offerendi tibi sacrificium mundum & incruentum, quod per Christum conftituifti, 1.ep.1. cap.4. mysterium nouitestamenti. Suis discipulis dans consi- Cyprian. 1 2. fium primitias Deo offerre, cum, qui ex creatura panis off, epilt. 3. ep. 63. accepit, & gratias egit dicens, hoc est corpus meum & Ambr.in Pfal. calicem similiter, qui est ex ea creatura, que est secun- tius tractat. 2. dum nos, Suum Sanguinem confessus eft, & noui Testa- Aug.lib. 83. 9. menti nouam docuit oblationem, quam Ecclefia ab Apo- 9. 61. Stolis accipiens in univer so mundo offert Deo. This was the opinion, profession, and practise of the whole Christian worlde, in that generally confessed puer

and vnspotted time, both by Catholiks, and Pro-

naus adu.har. in c. 8. ad Hebræos. Alexa.

testants.

testants. And these men confessing that Christ did not in any other place of scripture give this sacrificing Preistly power vnto his Apostles, the cheise founders of his Church, and yet being acknowledged before to be our high Preist, according to that Order of Melchisedech, and both to offer the Sacrifice thereof, and establish it for his perpetuall Preisthood and sacrifice, it cannot be said by any, but his Apostles were by him ordained sacrificing Preists at that time.

The words of the power hee then gaue them,

bot facite: do that which he in that presilly act and office, did or had done, being spoken by him, which had both ample power, and intention to give and continue that presilly order, at and in his place and

and left that preiftly power, and practife to poste-

ritie, for euer, to offer Sacrifice both for the living,

and deade. And our Protestants themselves have with publike allowance confessed it was the generall custome of the primative Church so to do, and such as impugned ordenied it, were justly con-

demned for so doing. And they have with Regall

authoritie, and direction from King lames publif-

hed, that it was the Religion of the King, and the

whole Protestant Church of England, Hac est

with his disciples, be as significant of that power, as the words of consecrating true Preists, by true and lawfull Bishops, ever vsed in the Church of Christ. Accipe potestatem offerre Sacrificium Deo, missaque celebrare, tam pro vinis, quam pro defunctis, Receaue power to offer upp sacrifice to God & celebrate Masse both for the living and deade. For as I have proved before, both Christ, and his Apostles so did,

Pont. Rom. in ordinat. Presbyteri.

If. Cafaub. resp.ad Card. peron. pag. 51.52. Middleton Regis of the in Chi facrif his P opini

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Regus

Against Protestants pretended cleargie. Regis, baceft fides Ecclefia Anglicana, that the fathers papilt omait. of the primatine Churchdid acknowledge one facrifice Pag. 51. 92. in Christian Religion, that succeeded in place of all the 113. 44. 1376 facrifices, in the lawe of Moses. And the King with appeale 1. 3. his Protestants agreed with the Catholiks in their cap 13. sect. opinion de duplici sacrificio, expiationis nempe, & I. pag. 394 commemorationis frue Religionis. Concerning two Kin- & cap. 13. des of sacrifice, the one of expiation, for the world, the other commemorative or of Religion. And this Sacrifice is the bodie of Christin the Eucharist, as Catholiks hold. Nobis vobiscum de obiecto conuenit. De hoc est, fide firma tenemus quod sit. Prasentiam eredimus, prasentiam inquam, credimus, nec minus quam vos veram.

Therefore to give Preists power to offer this facrifice, there must needs besome consecratorie words or forme to bestowe it vpon them, which if we recurre to scripture, as thes men must do, we can finde nothing there, but those words, of hoe facite in meam commemorationem, spoken at the sacrifice time and place by Christ to those he then ordeined facrificing Preists. And this is most plainely confessed by thes our English Protestants with common and publike warrant, both confeffing that the order of the preisthood in the lawe of Christ was to offer sacrifice, this sacrifice was the bodie and blood of Christ, he made his Apostles fuch Preists, at his last supper, when he saide those words vnto them: Hoc facite in meam commemora- Marc. Anton. tionem . Do this is my commemoration . Ordinis potes lib. z. cap. I. statem intelligo ad conficiendam Eucharistiam, & Sacrificy in cruce per lesum Christum peracti memoriam celebrandam: ad quod Sacerdotium quoddam est necessarium. Ad boc Sarerdotium promoti sunt Apoftoli

cap. 3. pag.

tap. 4. pag.

Clem. conft. Apost. l. s.

Apost. cap. 5.

The Apost Indement betweene Cath. 364 Stoli à Christo Domino, in Ultima cana, quando eu dixit: Hoc facite in meam commemorationem . Quando Christus Eucharistiaconsicienda Apostolis dabat potes statem, dixit eis: Hocfacite in meam commemorationem, nimirum id quod me videtis nunc facere, & vos facite: Hocest sumite panem, benedicite, frangite & porrigite: similiter & vinum, & consequenter Apo-Stoliex ipfo facto Christi instructi, certe dinina Christi institutione dabant Eucharistiam. And they say that Chift in those words gave power to his Apostles to confecrate or transubstantiate breade into Christs bodie, and wine into his blood, as he himselfe had done. Accepto pane gratias egit, & fregit, & dedit eis dicens. HOC EST CORPVS MEVM, quod pro vobis datur : Hoc facite in meam commemorationem. Panis consecrationem in Corpus Christi, & wini in Sanguisem, ipfe coram Apostolis fecit : eandem ipsi quoque Ut. facerent, frangerent, & darent, expresse mandauit. Thus have our Protestants published with their

cheife authoritie. Which I have invincibly proued before, And the Apostles themselves best witnesses of their owne consecration to preisthood, and how others are to be consecrated thereto, so testifie and direct as S. Clement their disciple thus recordeth from their owne words: Quare was quoque suscitato Domino offerte Sacrificium vestrum, de quo vobis pracepit per nos, dicens, hoc sacite in means

commemorationem.

The like testimonie is from them of themselves and other Pieists before: offerendo Sacrificium mundum & incruentum quod per Christum institussii, myssterium noui testamenti. So have others also before. And to followe our Protestants Rule in expounding scriptures, by comparing places, and the new testa.

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Against Protestants pretended cleargie. testament to preferre the Greeke Text, S. Paule maketh it plaine vntovs euen in our Protestants proceedings, that these words of Christ to his Apostles. Do this in commemoration of mee, were spoken vnto them onely, as Preists then consecrated. For in S. Matthew and S. Markethey are not vsed Mat. 26. Mich at all, and in S. Luke, they are onely at the delivery 14. Lucas of Christs bodie, vnder the forme of bread, bocfacite in meam commemorationem, and not at the ca-

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> But S. Paule faith plainely, that he had receaned from our Lord, and so delivered vnto others, before he wrote it, Ego enim accepi à Domino quod L. Cor. 22 o tradidi vobis, and so writeth afterward, that Christ said those words to this Apostles twice, once at deliuering his bodie, the other time at the calice. yet it is euident before, and our Protestants haue fo graunted, that lay people have often communicated onely in one Kinde, which had never beene lawfull if this commaunde, and power in both had beene given to them; therefore it must needs be a power and commaunde onely to Preists at their holie facrifice, who onely in the holie Masse have ever and in all places both confecrated, offered, and there receaued in both Kindes, and no others so euer receaued at all times, and places, nor the Preists themselves, as all writers Catholiks, and Protestants confesse. And this our Article Protestants themselves in their pretended booke and forme of consecration receased in this Article, and other places, dothus acknowledge: It is cui- and Manner dent winto all men diligently reading holy scripture of Making and unneient Authours that from the Apostles time, Bish. Preists. there bath beene thes Orders of Ministers, in Christs and Deas, in Church Praf

366 The Apost. Indement betweene Cath. Church, Bishops, Preists, and Deacons, which offices were cuermore had in such reverent estimation, that no man by his prinate authoritie might pre sume to execute any of them, except he were first called, tryed, examined and knowne to have such qualities, as were requisite for the same, and also by publike prayer, with imposition of hands, approved, and admitted there winto. Where we finde it thus plainely and authoritatively with them confessed, that Bishops, Preists, and Deacous were ever in the Church, and truely and lawfully ordeined by fuch forme & Order of confecration, as was then vied, and thes Preits as they have confessed in thes their Articles before in thes words vied the facrifices of Masses, in which it commonly said was, that the Preists did offer Christ for the quickes the dead, to have remission of payne or gilt, they are so farte from difallowing or difabling our Catholikly confecrating Massing Preists of the Roman Church, whom they make Traytours in England, to be truely and duely confecrated Preists, that if any of themfor feare or any other wordly respects will ioyne with rhem in their new Church service or profession, he is allowed a minister with them without any further pretended order or admittance, and they dignifie their first Catholike ordination fo much, that as they have bestowed their greatest Church living vpon such, so they deduce and deriue their owne pretended ordination onely from fuch men, Matthew Parker, John Scory, and Miles Couerdale, as they freely confesse. And yet all our Catholike Pontificals, or bookes of ordination do plainely proue, & testifie that our Preists being Deacons before, are confecrated Preists by

thole words of the Bishop : Accipe potestatem offerre

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Prot. Artic. 91. fupr.

Prancis Mafon booke of Confect. Mat. Parker Print. Antiq. Britan. Sutcliff & alij. Pont. Rom. in ordinat. Presbyteri,

Against Protestants pretended cleargic. facrificium. Take power to offer facrifice to God, and celebrate Masses both for the living and dead. And immediately before, he calleth fuch a parson ordinandum and quem ordinat Episcopus, a man to be ordered, and to whom the Bishop giveth preiftly order, and presently after those words nameth him or them that were thus ordered, ordinati Sacerdotes, Presbiteri ordinati, Preists that be ordered. And being thus fully ordered before any other ceremonio vied by Protestants or not, they celebrate the rest of the Masse even consecrating the blessed bodie, and blood of Christ, with their consecratour Bishop, and as consecrated Preists. Profineri ordinati post Pontificem in terra genustexi habeant libros coram. fe, dicentes. Suscipe Sante Pater Gc. Gomniaalia de missa, prout dicit Pontifex : qui tamen bene aduertat, quod secretas morose dicat, & aliquantulum alte, ita vt ordinati Sacerdotes possint secum omnia dicere, o prafertim verba consecrationis, qua dici debent codem momento per ordinatos, quo dicuntur per Pontificem.

And to putte all things out of question in this matter. The scripture itselfe is enident witnesse, that the Apostles themselves were ordered Preists by those words of Christ vnto them, Do this in my commemoration, equivalent as I have proved to the forme now vsed in the Roman Church recited, for all writers, Catholiks, and Protestants agree, that all the Apostles S. Thomas and the rest were true and most properly lawfull Preists, all our preisthood claimed and deduced from them, and that they were all present at his last supper, when he said the words, do this: vnto them. Discubuit, Luc. 32. Mer. & duodecim Apostoli cum co . Discumbebat cum duo- 26. Marc. 14

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decim discipulis suis . Dedit eis dicens HOCEST CON-PVS MEVM, quod pro vobis datur, boc facite in mean commemorationem. But when he said those words to his Apostles: recease the holie ghost, whose sinnes you forgine, they are forginen, and whose finnes you reteyne, they are reteyned. From and by which thes our Proteltants do clayme or pretend ordination. S. Iohn the Euangelist then and there present doth witnes, all were not there, and namely S. Thomas was absent. Thomas vonus ex duodecim non erat cum eis, quando venit lesus. And so could not possibly be made Preist then with those words. Yet allagree he was a Preist as perfectly and fully as any Apo-Rle. Agayne Iudas the Traitour was a Preist, prefent at the confecration in the last supper, of Christ, andas S. Peter faith, connumeratus erat in nobis, & fortitus eft fortem ministery buius. Scriptum est in libro pfalmorum: & Episcopatum eius accipiat alter. De loco ministery & Apostolatus pranaricatus est Indas. Which is morethen our Protestants pretend for their pretended Preists, or ministers. Yet he was haged & deade before Christ spookethe other words, and so could not possibly be eyther made Preist, or be present then. And S. Paule defining a Preist, whether of the lawe of Moyses, or Christ, faith, euery high Preift, or Preift m'as apxiepeus omnis Prontifex, is taken forth of men having no such power ex hominibus assumptus, to offer sacrifice for sinnes. V tofferat dona & Sacrificia pro peccatis. iva ngoo pegu Supa TE & Borias brip apaprior. The Greeke words and reading which our Prorestants followe, are most proper for facrifice, and facrificing Preists, and so both Catholike & our Protestant linguists, and lexiconaries, confelle, and translate, Masle and

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Pfal. 68.

Hebr. g.

Against Protestants pretended cleargie. Malle Preist. Sacrificium Ovoia à facrificio facrificu- Thom. Tholus er faerificus iepeog. A Preift, à Sacrificer à Masse la cantabri-Prost. Heferteth downe alfothe Sacrificing altar gien dictioof Christians, as thes our Protestants also translate har. v. v. Sa-Outrasperor altare, altar and inseparable correlative erificium. to foria facrifice as they confesse and the word pro- & aleare neth. And the Apostle doth so appropriate that altareto our Christians at holie Masse, and the far Apolog. pare. crifice of Christs bodie, that it can be applied to nothing els, faying none but Christians may eate of the lacrifice offered there vpon . Habemus altare de pag. 162. quo edere non babent poteffatem, qui tabernaculo de fermunt . When neither lew, nor gentile is forbidden to beleeue in Christ, our Protestants eating, but alled and exhorted vinto it by all meanes in holic faiprures . And the same Apostle directly affir- Hebr. 7. v. meth, that as Christ and his Religion remayne for ener, Somust, this is facrificing preisthood be for ener anapabator exertiv isperuvie, unthangeable; perpetuall, without offence, or exception, as thes Prorelant lexicons do expound that Greeke adject.

Therefore we may not give fuch power to a ten yeares old Kings booke, a womans, Queene Elirabeths Articles, or any power of Protestants, or wher one earth to make that mutable, arbitrary & to expire, which Christ hath instituted to be vnchangeable, perpetuall and neuer to ceafe. And because we are enforced vponthis Protestant exception, eyther to say there neuer was consecration of Preists in Christs Church vntill the deuifing of this new Protestant forme, and so thes men cannot clayme any from them that had it not, for themselves, or onely say thes Protestans have none, & the true Catholike Church as they have graun-

2. pag. 82. appeal. l. 2.

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The Apost Indement betweene Cath. ted before, euer had true Blshops, Preists, and Deacons we are necessitated by thes mens owne proceedings, and so many vnansweareble proofes and authorities singularily to exclude thes men from all true and lawfull preisthood and consecration. And thes men must needs be the presitesse people, without Preist or sacrifice fore told and prophesied of, as the famous auncient Fathers, Hippolitus, Meter.lib. de reb. thodius and others have recorded. Tolletur bonor a Sacerdotibus & Supprimetur mysterium Dei, & quiescet deinceps, Hyp. omne sacrificium ab Ecclesijs, & erunt Sacerdotes sicut populus in codem tempore Ecclesiarum Ades tuguri instarerunt, pretiosumque Corpus & Sanguis Christi non extabit in diebustllis.

No true Bishop among Deacons or copall or all.

Method.Pe-

que ab initio

polye lib. de

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And by this not onely these Protestants forme and manner of making their pretended Preistsor ministers, but their pretended Bishops also, is vtterly ouerthrowne. For, holy Preisthood being Protestants to given by such meanes, and wholly or principally to make Preists, fuch effects, acts and ends as I have proved, as no parsons but truely consecrated Preists can have doe any Epif- power to forgiue finnes, or minister Sacraments, except onely baptisme a Sacrament of necessity, in Preiftly act at time of necessity, and absence of Preists, and so all pretended power of giuing the holy Ghost to forgiue finnes, or fuch pretended authority to Minister Sacraments, presumed to be conferred to any others then truely consecrated Preists is frustrate voyde, and to no purpose, So a man not a truely colecratest Preist canot possiblely either by Catholike doctrine, or these our Protestants in this, and other their articles, and their pretended booke, and forme of confecration, be truely and lawfully made a Bishop, these men in these their most authorised

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proceeding in this matter not allowing or permitting any man to be a pretended Preist, or minister with them, but such as was allowed for a Deacon before, nor any to be a preteded Bishop, with them, which was not both admitted to be both a Deacon, or Preist, at the leastby this their pretended forme and fashion, so consuted in both those callings. But fore full content I will particularly also & breisely examine and consute this in like manner and demostrate that it is voyde & invalid, although the pretended consecratour, or consecratours were true Bishops, and the pretended consecrated true and lawfull both Deacons and Preists.

Thus it is set downe in this pretended forme of Prot. forme consecration. The Archbishop and Bishops present, and manner shall laytheir hands upon the head of the elected Bishop, of making & the Archbishop saying; Take the holy Ghost, and reand Deacons member that thou stirre up the grace of God which is in in Bish. thee, by imposition of hands: for God hath not given us the spirite of searce, but of power, and lone, and sobernes. Then the Archbishop shall deliner him the Bible, say-

the spirite of seare, but of power, and lone, and sobernes. Then the Archbishop shall deliner him the Bible, saying. Guicheed unto reading, exhortation, and doctrine. thinke upon the sethings contained in this books. And the rest of that exhortation being onely a persuasion and admonition to doe well, without any pretence of giuing Episcopall order or power at all. And yet these men and this their sorme and manner to make Bishops doe assure vs, that the party whome they pretend to make a Bishop, is so made by that first ceremony of hands, and words then spoken, or not at all. For, as it is cited from the, they name and take him to be onely, elected Bishop, at their laying on of hands. And presently after that, which I have cited is endeed, they call him, the new

The Apost. Indoment Berweene Cath. consecrated Bishop, in these termes. Then the Archbishop shall proceed to the communion, with whom the new cofecrated Bishop with others, shall also communicate. But here is not any one singular, or priviledged thinge, figne, ceremony, word, or act, that may by probable or possible meanes give Episcopall order, though the pretended cofecratour or confecratours were the most lawfull and best Bishops in the world; for in their owne proceedings, except in number of Bishops which take not for a matter of necessity, here is noe more done, or said, then was in their making of pretended Preists or ministers before, for these the same were their ceremony and words, which now. The Bishop with the Preifts pre-Sent shall lay their hands scuerally woon the head of enery one that receaueth orders, the Bishop Saying. Receane the holy Ghost.

Here is no materiall difference, a Bishop is pretended consecratour in both a like, except that they appoint an Archbishop to confecrate a Bishop, and any other Bishop to make a Preist, but this in their owne proceedings is no materiall point, for they graunt their first pretended Archbishops Matthew Parker was made without any, either true or pretended Archbishop. The ceremony of laying on of hands is the same in effect, for if in the confecrating of a Bishop, some Preist or Preists with the confecrating Bishop should lay hands on the elect, though this were a finne in them, yet it hindereth not confectation, if all essentiall things be vsed. The words spoken doe not differ in sub-Stance. For all men knowe, that the words recease the holy Ghoft. Spoken to their preteded Preist, beas fignificant, full, and effectuall, as, Take the boly Ghoft,

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Against Protestants pretended cleargie. spoken to their pretended Bishop. The words, recease, and, take, differ not in force, and fignification. The other words, the holy Ghoft, and, the holy Ghoft, be the same. In both there is the same sentence, and fensein our language in all costruction. If we seeke construction from the words, which immediately followe in both places, wee shall rather finde that the words receaue the holy Ghost spoken to their preteded Preists are of greater efficacy & meaning, being interpreted with the very same words, wherewith Christ gaue the highest power of binding and lowfing to his highest Bishops, and Apostles. In the other pretended ordination of Bishops, there is no power at all given, but the partie onely put in minde or admonished to flyrre vp that . grace, which was in him before, as they suppose in . Timoth. ther owne words. Take the holy Ghost, and remember that wou stirre up the grace of God, which is in thee by impositive of hands : for God hath not given us the spirit of feare but of power, and love and sobernes. The very fame which S. Paul absent wrote to S. Timothy, longeafter he ad consecrated him Preist. Admineo te vt resuscites gratia Dei, qua est inte per impattione manuum mearum non enim dedit nobes Deus spiritum timoris, fed virtuis, & dilectionis, & fobrietatis.

So to himinar other place: Nolinegligere gratiam 1. Timoth. 46 gua inte est, qualata est tibi per prophetiam, cum impositione manuum pesbyterij. And it must needs have this signification ad reference to grace given before, by imposition of hands in a precedent consecration, for this act simposition of hands being in steri, doing, and ne acted, cannot possibly give grace in any opinion; hough it were in lawfull, and true imposition, and consecration, vntill it be acted

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The Apoft. Ludgment berweene Cath. and finished, because it is not an acted and perfect act, nor grace vntill then. And this act still continueth after those words, vntill all these for God bath not given we the spirit of feare, but of power and love and sobernes, be pronounced. And grace is supposed here to be in that party before any mention of imposition of hands. And both the Greeke, Latine and their owne English word, avagumiper resuscites stirre up the grace, which is in the, proue there is grace before, if at all, and not then given, for none of those words in any language haue a giuing fignification. So it is in the whole sentence both in the Greeke, and Latine Text, avauiunioxis ava Swa operv To xaproma To BES , & esti ev soi. I doe againe put thee in minde to flyrre up the guift of God Which is in thee. Thus the Greeke. Adomoneote, wt resuscites gratiam Dei , que est in te. I admonish ne thee, that thou stirre up the grace of God which is inchee. Thus the Latine. Here is no grace given at the time, bet onely a putting in minde and admosition to Styrre vp the grace which was before So in the words translated into English by ou Protestants, and here vsed: remember that thou Syn up the grace of God wouch is in thee by imposition & hands.

So ther words immediatly following: for God hath not given vs, the spirit of feare, but of power, and love, and sobemes. All speaking of race and power given before, and not at that tine. And there is no scripture in any language, noradition, no Ecclesiastical writer, no Pontifical or booke of Rites, that ever appointed thes wids. Take the holy ghost, and those immediatly ioned in this Protestant forme of pretended conservion to be vnited and spoken together in such coarner, nor those from S. Paule to be vsed, either with others, or by

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themselues to be powerable to give consecration, and holie Orders, to Bishop, Preist, or Deacon. Neither possiblely can they coferre any such grace or power, being words neyther of giving or receauing any thing at all from the fpeaker at that time. The first words, Take the holie ghost, were not vsed of our Britans, neyther are in the old Roman Order. Yet our Protestans confesse they both had true Bishops and confectation, and yet without them, & the ceremonie of the booke one the head of the elect. And though the Roman Order now Pontif. Rom. vieth them, yet it declareth that confectation is not in confectat. fo given, nor a Bishop fo consecrated, but after Episcopum. them remayneth onely elect, without that holie Order, as before, and so calleth him, electus, and consecrandus, elect, and to be consecrated, but not confecrated. Further thes Protestants have told vs before, both in their pretended booke of confecration, and thes Articles, that, It is evident unto all men, diligently reading holy scripture, and ancient Authours, that from the Apostles time, there hath beene thesorders, of ministers in Christs Church, Bishops, Preists, and Deacons, which officers were enermore had in reuerent estimation.

Against Protestants pretended clearey.

-Men fo enidently knowne to be Bishops, Preifts, and Deacons, and evermore had in such reverent estimation, must euermore be certayne, that they are truely & effectually admitted to those callings, and dignities, otherwise it would not be euident, that there be, and who be such men-it would be Prot. forme of Order: in vncertayne, and doubtfull, who is a Deacon, a Preists. Preift, or Bishop, whether there is any true prea- Prot. Atticl. ching, ministring of Sacraments, any Sacraments, Articul. 19. or Church at all, For thes men allowe none to

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The Apoft. Indement betweene Cath. preach and minister Sacraments, but fuch, they define the visible Church to be a congregation of fairbful men, in the which the pure word of God is preached, and the Sacraments be duely ministred according to Christs ordinance. Sacraments be certayne fure witnesses and effectuall signes of grace, and Gods good Will toward vs, by which he doth worke inuifibly in vs . And yet making but two Sacraments, Baptisme and the Supper of the Lord, they thus declare, and decree. Those fyue commonly called Sacraments, that ist o fay, Confirmation, Pennance, Orders, Matrimonic, and Extreame Vnition, are not to be compted for Sacraments of the ghospell, for that they have not any wisible signe , or ce-

remonie ordeyned of God.

Therefore this pretended Protestant forme, and manner of confecration, as also all their pretended Bishops, Preists, and Deacons are vaine and voide by their owne confession, for in all thesthey affigne laying one of hands, a knowne and euident figneand ceremonie, to be the certificate and affurance of such admittance, and grace and power giuen as those Ecclesiasticall Orders require. But it God did not ordeine this visible figne or ceremonie to fuch a purpole, to make Episcopall & other holie Orders a Sacrament, which thes article, and all their Religion denie, no created or humane authoritie can give fuch power and preeminence vnto it to be a signe or ceremonic orderned of God, a certayne and sure witnesse, and effectual signe of grace. Which their Article, and Religion allowe onely to two Sacraments; and in expresse terms ytterly denyeth to all Ecclesiastical Orders, either in Bishop, Preil or Deacon. Hereby falling into fuch desperate doubts, and proceedings in this case, that they are

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Against Protestants pretended cleargie. potonely condemned by private Catholike writers, but publike censures, sentences, and consistories, of the Catholike Church, and all auncient, and publikly receased formes, Pontificals, and Orders of confecrating Bishops, Preists, and other Orders, how old, and generall soeuer from the Apostlestime, Burby our owne temporall lawes and publike Iudgments, as spirituallalso, both in in Catholike and Protestant times, registred in their owne lawes, & Records in their owne courts and historians to have neyther Bishop, Preist, Deacon, or any other true Ecclesiasticall man among them . They write how Ridley made Preist by Catholike Order, but Bishop by their new falhion, when he was to be degraded by B. Brooke Bishop of Glocester, delegate thereto, in Q. Maryes time, heedid onely then degrade him, concerning preisthood, being judged to be no Bishop, Foxetom. 2. as our Protestants and Records thereof testifie in Pag. 1604. thes his words to Ridley: we must proceede accor- Mason 1. 2. ding to our commission, to degrading, taking from you cord. degrad. the dignitie of preisthood, for me take you for no Bis- Rid. hop.

Soit was also adjudged by the common lawes Brooke Aof the land in that time : Bishops in the time of King bridg. an. Edward the fixt were not consecrated, and therefore a leases num leafe for yeares, made by such, and confirmed by the 68. deane and chapter, shall not binde their Successours, because such were never Bishops . Of thes pretended Bishops which were thus by publike Ludgment in lawe disabled to do teporall offices, for want of true ordination and power, how much more were they ynable to performe any spirituall function, belonging to that highest holie Order? yet this is published

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Articles of

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Conferral

1576. titul.

The Apost. Indement betweene Cath. blished for law euen in Q. Elizabeth her time, lon. ge after thes new Protestant Bishops were so allowed, and still remaineth among their receased and adjudged lawes. And so generall and vniuerfall a confent was of all in authoritie; Pope, Prince, Prelates, and whofoeuer, that this new Protestant forme gaue no confectation, that their owne Protestant applauded writers thus confesseit. Touching fuch parsons as were here to fore promoted to any Ordersafter the new forte and fashion of Orders, they were not ordered in werie deed.

Articles of Q.Mary to Bish. Boner. Confecrat. I.s. cap. 12. foxe Act. & mon.

This was the common and publike sentence of vol.2. p.1295. Pope, Prince, and Prelates in Queene Mary her time, of the preteded Bishops of King Edward the 6, when there was more pretence for them, the thefe, divers Catholikely ordained Bishops then living, and some helping in their new ordering; now and from Q. Elizabeth her time not one at all. Andit is contained in our old lawes: Index fecularis non poteft degradare clericum, magis quam ad ordines promouere. A fecular Indge can no more degrade a Preift, or Clearke, then be can promote him to orders.

Temp.Henrici 7.fol.27. 28.

Bracton fol.

40I.

Stow an. I. Edw. 6. Hift.

Andit was publikly adjudge in lawe: That the parlament could not make the Kinge being a lay parfon , to have spiritual furisdiction. Then much leffe could it gine to King Edward the fixt (to speake Protestants words ) proclaimed King of England , and also of Ireland, the supreame beade immediately in earth, under God, being of the age of nyne yeares, and to Queene Elizabeth, a woman by Sexe disabled in such things, both to have spirituall Jurisdiction, and supreame spiritual Iurisdiction, and spiritual power Episcopall or Pontificall to conferre and give both spirituall highest order, and Iurisdiction, to whom, and by

bewh Christi wholo fuch a both p publik that th doubt Stant C fetteth ded th Horne Protei pleade

tryall An him a Bisho in the be emp fion are Bishop ment, fet four Elizab any A the fan shallbe And t enact making within

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Against Protestants pretended cleargie. what meanes it pleased them, contrary to all Chaltians in the world, Catholiks Protestants, and whofoeuer mone out of England fo proceeding in fuch affaires. And in the time of Queene Elizabeth both particular wriers, records and her parlament publikely in the 8. years of her Reigne affire vs, that their new Bishops making was by divers both doubted of, and denied to be lawfull, The Protefant cheife Iustice of the common plees Lord dyer fetteth downe, that Bishop Bonner publikely pleaded they were no Bishops, and namely Doctour Horne, so admitted, and it was adjuged by all the Protestant Iudges, that Bishoo Bonner might fo pleade. And the Protestants would never cometotryall with him therein.

And the next Parlament in her 9. yeare cleared him and all other Catholikes fo inpugning those Bishops offering the oath of supremary vnto them, in thefe words: Be it exacted that no perfon or perfons Statut in be empeached, or molested in body, lands or good by occa- parliament. sion are meane of any certificate by any Archbishop, or an 8. Elizab. Bishop, heretofore made in the first festion of this parlament, touching or concerning the refusall of the outhe, set fourth by act of parlament in the first yeare of Queene Elizabeth. And that alltenders of such oath made by any Archbishop, or Bishop afore faid, and all refufals of the same oath, so entered by any Archbishop or Bishop, shall be woyde, and of noe effect or validity in the lawe, And to helpe afterward, what they could, thus they enact: diners questions have lately growne, voon the Statut.in parmaking and confecrating of Archbishops, and Bishops, liam.an. 8. E-

within this realme, whether the same were and be liz. supr. c. I. duely done according to the lawe, or not: Therefore it is thought convenient, hereby partly to touch such authori-

The Apost Indement betweene Cath. ties, as doth allowe and approve the making of the fame Archbishops, and Bishops, to be duely and orderly don, according to the lawes of this Realme, ber by one fe in her letters patents under the greate Saile of England, directed to any Archbishop, Bishy, or others, for the confirming, inuesting, and consecrating of any parson, elected to the office or digney of an Archbishop, or Bishop, bath not onely refee such words, and sentences as King Henry, and King Edward did in their letters patents, diners other general words, and fentences whereby ber highneffe by her swreame power, and authority, hath dispenced with all:aufes, or doubts, of any imperfection, or diasbility that can, or may in any wise be ob-

sected, against the fane.

These be the onely authorities the statute doth, or could bringe, being all carnall and humane, not one divine or Leclehasticall, veterly vnable to make a lawfull true Bishop, or confirme any for fuch, being but meere phantalies, letters patents, the greate Seale of England, of a woman, fuch words and sentences as King Henry the eight, and King Eduardhis child, contrary to the vniuerfall Church of Christ vsed. A womans supreame power authority and dispensation in all causes, doubts, Imperfections, or disabilities in any wife to be objected, and that not onely their pretended Archbishops, and Bishops, but others neither true nor pretended Archbishops or bishops did as their words be plaine, by this most straunge, and infirme feminine commission, confirme, inuest, and confecrate Archbishops, & Bishops, which as they have confessed before, with all authorities, none but true & lawfull Bishops, in approued & receased forme, and manner can doe.

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Against Protestants pretended cleargie. And yet this parlament doth thus approue & all fuch, as were thus made, whether by the Queenes letters patent, and men no Bihops true or pretended and without King Edwards forme, or any other remembred, or by King Edwards forme and fishion to be lawfull Bishops in these words: All, Statut.an & Es, and things made or done by any person, or persons Eliz. supr. in or about any elected to the office of any Archbishop or Bishop by vertue of the Queenes letters patents, shall be by authority of this Parlament be declared good, any matter, or thing, that may be objected to the contrary thereof, in any mifenot with standing. All persons that have beene, or shall be made Archbishops, Bishops, Preifts, ministers after the forme and Order prescribed in the order and forme, how Archbishops and should be made, by authority bereof be declared and shall be Archbisbops, Bishops, Preifts, Ministers, and rightly made: any flatute, lawe, canon, or other thing, to the contrary not withstanding. Hitherto this Protestant Parlament, and Queene Elizabeth taking vpon them more then omnipotent and divine power, for God himselfe euer omnipotent, cannot make that a thing done, is not, or was not done, nor a thing ill done, to have beene well done, or notill done. The light of reason, the light of grace, all Philosophers Christians, and others agree, non est potentia ad prateritum, there is no power, or possibility, to make a thing that is past not to be past, nor otherwise passed, the it passed. Therefore when it appeareth by so many testimonies before, that men called Bishops by our Protestants, were neuertruely and lawfully made Bishops, and this Protestant parlament it selfe confesseth, not onely that divers questivs had beene whether it were duely, & orderly done accor-

ding to the law or not, but declareth their acts and effects done by them, as Bishops, to be woyde, and of none effect, or waliditie in the lawe: It farre surpassed a womans power, or her parlament thereby, or any power on earth, or higher, to make and prove by authoritie of this parlament (in her 8. yeare) such men by authoritie bereaf be declared, and shall be Archbishops, Bishops, Preists, Ministers, and rightly made, any statute, lawe, canon, or other thing to the contrary nor withfunding. Producing no other reason, but that, her highnessed with all causes, or doubts of any impersection, or disabilitie, that can or may in any wife be objected

against the same.

If Queene Elizabeth and her Protestants would make Episcopall Order, and dignity onely an humane invention, she as a temporall greate Prince might have had place for her dispensation, for time to come. Though not past, in aboue 6. yeares, when thousands, of such Bishops, and ministers were made among them; But all Protestants of England, King, Bishops & who foeuer having decreed and deliuered before, that it is divina ordinationis, the ordinance of God, an Apostolical tradition manifest to all the world, a canon or constitution of the whole Trinitie, enacted for succeeding posteritie: it is veterly vnpossible, that any Queens, Kings or what dispenfation foeuer on earth, can or euer could make that which was, and is questioned, doubtfull, imperfect, and invalide, to be without question, doubt, perfect, and valide, either from the beginning, any time past, or to come hereafter. Thus howfoeuer wee examine the making of these Protestant Bin shops, and ministers by them, either by holy scripgure, witnessing that God placed Bishops in his Ch grey gere not Edv Apo tain their

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Against Protestants pretended cleargie. Church to gouerne it ; attendite vobis & vniner fo gregi, in que vos Spiritus fanctus posuit Episcopos, re- Act. c. 20. 2: gere Ecclesiam Des, quam acquiseust fanguine suo. And Timoth. 3.4. not a woman or child Queene Elizabeth and King Tit. I. Petr. Edward the 6. by a new deuised manner: or by the 5. 2. Timoch. Apoltolike Fathers of this first age, tradition of the Apostles, all the old Orders of consecration in Britaine, or what place focuer, by all Catholike Fathers, or by these Protestants themselves, we finde nothing but a desolation and an vindoubted want of all Episcopall and Ecclesiasticall holy orders among them.

But if we come to the Sacred Bishops, of the Catholike and Romane Church, the holie preisthood and other Orders, we finde by all these testimonies, all things in Order, subordinate, required and necessarie to this highest spirituall dignitie.

We have with the Apostles and the Apostolike Can Apost: Fathers of this time S. Clement, S. Ignatius, and 43. Clem. others, Subdeacons, Acolythists, Exorcists, Le-1.3. c. II.1. ctours and all. We have founde Deacons mini- 8. c. 21. c.22. stersto Bishops and Preists in the Sacrifice of Maf- 28. epist. 2. fe, we have founde true massing Sacrificing Preists, and Protestants both by writing and practise so Philadelph. confessing, as also in these words of them all by Philip. generall affent: We thinke that no man possibly have Engl. Protest. the Order of a Bishop, which hath not the right Order in Abb. Prot. of preisthood . To the verie being of a Bishop, the Order canterb. and of preisthood is effentially required.

Thus they exclude themselves from, and entitle Booke of Catholiks to this greatest Order. And plainely Consecrat. I. confesse the Roman Church not onely to obserue, 5. P. 96. 97. and viein the confecration of Bishops, all things Whatfoeuer, in any opinion, of Catholiks, or Pro-

conft. Apost. Ignat.epist.ad Archb. of Franc. Maf.

Abbot, and malon, confecr. in Mat. Park.

The Apost. Indgment Berweene Cath. 384 testants, essentiall and necessarie, but also all cere? monies, and ceremonialls therein vied ever fince. and before England was converted to Christ, plain nely confessing that their first Protestant Archbishop Matthew Parker being the 70, from S. Augustine was the first of all admitted without them, and otherwise then they were, and their publike continual practife is fo, ever fince that

> The ceremonies of pattorall staffe, ringe, deliuerie of the booke of Ghospels to the new consecrated Bishop, by the Confectatour and his Affistants, taken from the sholders of the newly confecrated, Miter and gloues, we are affured to be ceremonial onely, all and euerie of them performed, and done after the new Bishop is declared to be consecrated.

S. Afaphus and Capgratrius in vit. S. Kentegerni.

And yet these were so aunciently vsed by these Protestants, that all our Bishops of England were confecrated they being vsed. And before S. Augustine came hither S. Kentegern in the Britans time being confecrated without them going to Rome, ipso multoties petente, with very often suite and defire, the Pope then ministred them vnto him . Sanctus Papa qua decrunt consecrationi eius Supplens. The Order of Consecration by which this S. Kentegern was made Bishop, and all the Britans, Scots, and Irish vsed, was more old, then the canons of the ceremonies yield in confectation, and their old custome mos in Britannia incleuerat, when S. Kentegern about 1200. yeares past was confecrated, wasthis: In confecratione Episcopitantummodo capita corum sacri chrismatis infusione perungere. cum innocatione Sancti Spiritus, & benedi-Etrone,

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Against Protestants pretended cleargie. Hione, & manus impositione. In the consecration of Bishops onely to anounte their heads with holy Chrisine, with innocation of the holic ghost, and benedition, and imposition of hands. This Order was adjudged by the Popes of Rome, to be anayleable. And all Protestants graunt, the Britans have true consecration, and Bishops. Here is neyther the ceremonie of faying, take the holie ghoft, nor delivering the bible to him that is admitted among them, beinge the onely fignes they vie except layinge hands one the head of the Elect, which figue of itselfe cannot by any opinion give this greate dignitie and calling, and as S. Albinus Amalarius and others witnesse 800. yeares since this ceremonie of imposition of hands was neither in the old, or new booke of Ordination, or in the Romane tradition: Nonreperitur in authoritate veteri, neque noua, sed neque in Romana traditione.

So they write of the ceremonie of the booke of the ghospels not vsed in any of those authorities, neyther remember that the ceremonie of saying, take the holie ghost, was founde in any of them, and in the old Roman Order it is wanting, as likewise in that was vsed in Fraunce, as in that of Britayne Scotland, and Ireland. And yet it is acknowledged freely by all, as well Protestants as others, that all these Kingdomes, contryes, and nations where these traditions, Orders, and consecrations were thus vsed, had true and law full Bishops, Preists, and other clergie men, yet omitted all, and vsed none of those Rites to which Protestants ascribe

Episcopall confectation.

Therefore it must needs be even in their owne Iudgements that Protestants have no true conse-

The Apost . Indgement betwene Cath. cration, or persons consecrated in their congregations: But the present Catholike and Romane Church now practifing all, and euerie Rite, and ceremonie, which all those Orders, and Ordinations did, in confecrating Bishops, & other clergie men, and vling, as our Protestants also confesse, true and lawfull Bishops, to be confectatours, must needs have true and vindoubted confectation. The Rites be besides the remembred which it vseth herein. First the Examen of the person to be confecrated ended, which was in all orders of this confecration, and helpe of theholie ghost as the Britans Scots and Irish with others yle cum innocatione fancti Spiritus, being called vpon, the confecratour telleth him, the office of a Bishop to be, to indge, interprette, consecrate, gine Orders, offer sacrifice, baptife and confirme. Episcopum oportet indicare, interpretari, consecrare, ordinare, offerre, baptizare & confirmare. With this all the cited Orders agree, and the holie Fathers of this first age before, S. Clement, S. Ignatius with others among the greate duties of this highest dignitie haue told vs : Quidalind eft Epifcopus, quam qui omni principatu & potestate superior 3. conft. c.10. eft? Episcopi sunt Sacerdotes, baptizant sacrificant, eligunt, manus imponunt. Nemo Episcopo honorabilior, in Ecclesia Sacerdotium Deo gerent pro mundi salute. Sine Episcopo nemo quicquam faciat eorum, qua ad Ecelefiam spectant, non licet sine Episcopo baptizare, neque offerre, neque sacrificium immolare, neque dochen celebrare. Non sibi quis sumit bonorem, sed qui voca-

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The benediction remembred in the manner of the Britans, Scots, Irish, and others is performed with

tur à Deo. Nam per Episcopi manus datur bec digni-

Pont. Rom. in confecrat. electi in Epifcopum.

S. Ignat. ep. ad Trall. Antioch. Phil. Ephel. Smyrn.Clem. 11. cp. 4. 1. 3. conft. 1. 7. 2. C. II. 12. 3. 30. 31. 36

tas.

Against Protestants pretended cleargie. with the figne of the Croffe, or hunc prafentem electum benedicere & Santtificare, & consecrare di gneris. Producendo femper fignum Crucis super eum, thus the Elect kneeling before the altare S. De-Dionif. Anys and S. Clement in this first age, together with reop. Eccl. the old Roman Order, thus remember this Rite. 1. Clem. Rom. Praful facrandus offertur, veroque genu posito ante conft. 1. 8. c. altare, à consecrante Pontifice castissimis imprecation 121. nibus confumantur cuilibet ipforum à benedicente Pontifice crucis imponitur fignum. The Rites of laying the booke of ghospels one the Elect, with the hands of the confectatours, and the words, accipe spiritum sanctum, I have shewed before, they were not vied in divers publike Orders, of confectation, which by all gaue true Ordination. And both in the Roman Pontificall, and others in which they are vied, the person to be consecrated is after they be ended, still named onely Elect, and not confefecrated, vntill the holie vnction of him with holie Chrisme into Episcopall Order, thus : vngatur, & consecretur caput tuum, calesti beneditione; in ordine Pontificali in nomine Patris & Fily & Spiritus fancti Amen. And after this vnction, immediately it is declared, both in the Pontificall now vied, and in the old Roman Order, that Episcopall power and calling is given vnto him. His hands be also anoynted in two Orders. And they call this vnction the summe and complement of Ordination, and that vsed the consecration is ended . Complein Saterdote tuo mystery tui summam, calestis vneuents flore fanctifica, and this ended, completabenedictione, they call him consecrated Bishop, consecratus, Pontifex, and Pontificatus dignitatem sublimatus, and before onely electus, & designatus, Elect & designed. The

Excl. C. Les.

Gregor, ad

The Apost. Indement betweene Cath.

The Order which the Britans Scots and Irish vsed, vsed onely Anounting of the head : tantummodo capita corum facri Chrismatis infusione perungere. So did the old Order which Amalarius Bishop of Trevers wied : additur ad consecrationem infusio oles Super caput. So S. Augustine, so S. Gregorie, S. Bede and others, yet all agree, that Episcopall Or-August. tract. der is hereby conferred and ended. S. Augustine faith: vicarius Christi Pontifex efficitur: ideo in capite apud Amalar. ungitur. Caput nostrum Christus. Caput nostrum 1. 3 de offic. vnetum est oleo muisibili: Episcopus quia vicarius Christiest in capite vugitur: abillo enim significatur se accipere banc unctionis gratiam, qui caput est totius Corporis, imitando illum, qui caput est totius Ecclesia, per unctionis gratia sit & ipse caput Ecclesia, fibi commissa. S. Gregorie plainely teacheththis vnction is the Sacrament here. Qui in culmine ponitur, Sacramenta Suscipit vnctionis. Quia vero ipsa un tro

Gregor, ad cap. 10. lib. I. Reg.

pfalm. &

Eccl. c. 14.

Bed. 1. 3. de Tabernacul. & vaf. cius. Amalar, fort. 1. 3. de Eccl. offic. c. 14.

Sacramenta percipimus. Vt intus Spiritus Sancti gratia repleamur. Besides our brittish manner of consecration before remembred, S. Bede and Amalarius from him, and others witnesse, how in this Kingdome this wasaccompted a Rite necessarie essentiall and giving grace in this Sacrament: oleo-vn-Ctionis perfunditur, out per gratiam Spiritus Sancti con-Secratio perficiatur.

Sacramentum eft, is qui promouetur, bene foris ungitur, sed intus virtute Sacramenti roboretur . And againe: Spiritus Domini post unctionem dirigitur: quia foris

And that this was the tradition of the Church from the Apostles, we are assured, both because the Fathers of this first age, S. Denis, S. Anacletus and others so remember it, and the fathers before, and after to be named, euen by English publike

Engl. Prot. apud Marc.

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Against Protestants pretended cleargie. Protestant consent, so proue and deriue it. S. De-Anton. 1. 2. nis is so plaine, that they plainely thus confesse it: de Republ. Arcopagita Dionyfiotributum opasculum whitionem ponit expresse. So they confesse of S. Anacleus, made Preist, by S. Peter, the Apostle: addit con-Etionem capitis Anacletus, qua est antiquissima.

The words which he vieth, deducing his do- Anacl. ep. 2. ctrine, and practife from the Apostles, be these: Bishops are to be made by Imposition of hands of Bishops, with the phospels which they are to preach, and holie unction by the example of the Apostles, because all san-Etification confistethinthe bolie choft, whose inussible power is mixed with holie Chrisme, and by this Rite folemme Ordination is to be celebrated. Where we finde by this greate Apostolike authoritie, that the grace of this Sacrament, and power Episcopall

is given by this Rite.

And these Protestants, as by this they must, and are enforced, confesse so of the holie fathers following, both in the Greeke and Latin Church, that they were consecrated Bishops by holie vnction. So of S. Basile, unctione sacra adhibita est ordinatus. So of S. Gregorie Naziancen; me Pon- laudib. Bafil. tificem rungis . So were S. John Chrisostome and orat. 5. ad S. Seuerus. Of S. Augustine, S. Gregorie with others I have spoken before; To which we may in vit. Crisoft. ioyne S. Iuo, Stephanus Aduenfisand other aunt Petr. Chrifotient writers, and expositours of holie mysteries, log. Ser. de S. and all Orders of Consecration.

By this it is enident, how certayne and vndoubred wthing it is, That the confectation vsed in the 25. S. Iuo. Romane Church, is most true, holie, and honou- Ser. de reb. rable, both for Order, and Iurisdiction, euer, as is demonstrated before, both in this and other na- Sacr. alt. c. 9.

Prot. fupr. in Marc. Anton.

Gregor. Nazianc. orat. 20. de Basil. & part. Sim. Metaph. Scuero. Ifidor. 1. 2. de offic. Eccl. c. Eccl: Steph

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tions

The Apost Indement betweene Cath. 390 tions, from the Apostolike Roman see, and in the A Loon A .ldugoz ab old Orders of confecration the Bishop to be confecrated protesteth obedience to the Popes of Rome. And how the case standeth with the Protestants both of England, and all others, it is as lamentable to know their desolate condition.

Eccl Payer

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#### : THE XX VIII. CHAPTER. Be by the made by limber of ward of main of best orthe

The which he which ededucing his do

The 37. article, intituled; of the civil Magistrates, thus examined, and who focuer against the Roman William of oder Church, condemned. The house the towers and and bolis Chaline, and be his Rite

Heir 37 and next Article is intituled a of the A civil Magistrates And thus followeth. The Kings Maroftie bath the cheife power in this Realme of Englad, and other his dominions, unto whome the cheste gouerns ment of all eftates of this Recalme whether they be Ecclefiasticall or civill, in all causes doth apportaine, and is net, nor ought to be subject to any forraine inrisdiction. The Bishop of Rome bath no Iurifdictio in this Realme Clan. S. o. S. Balle undiane ford . hold of

The rest of this article containeth an excuse of 0:21. :. 24 Protestats that they did not give to their temporall Prince power to preach and minister Sacraments, as some interpreted their opinion, and other things not questioned betweene Catholiks and English Protestants, but betweene these Protestants and · fome other new fectaries, among themselves, and bothese. The lawes of the Realme may punish Christian men with death, for heynous and grienous offences. It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, & ferue in the warrs.

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Catholiks. The first part of this article giving vnto the King a temporal Gouernour, and Ruler cheife gouernment ouerall estates in all causes Ecclesiasticall or civill, as also their statute and oath of Princes Supremacy in spirituall things, fighteth with, and contradicted it felfe : for thus it addeth : we gine not to our Prince, the ministring either of Gods word, or of the Sacraments: the which the Iniunctions also sometime fet fourth by Elizabeth our late Queene, doe most plainely testifie. Thereforeseing Kings be not Teachers, preachers, Doctours, Pastours, and sheephards in the Church and fould of Christ, to give them some place therein, members of it, and not to be quite excluded from the name, and number of Christians we must needs say, they be of them which be taught preached vnto, instructed, sheepe and subjects, fedde, ruled and gouerned by them, which have authority, and spirituall power in such things. And these our Protestants have accordingly this defined the Church before in these their articles. The wifible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is prea- Protest arts ched; and the Sacraments be ducly ministred, according 19. sup. to Christs ordinance.

They to whome the word is preached, and Sacraments be ministred, and neither have power to preach nor minister Sacraments, which this Article confesseth of their Protestant Kings, and temporall Rulers, cannot possibly in the respect be cheife Gouernours of the to whome God himselfe hath power and preeminence. The holy Scriptures do in many places commaund obedience both to temporall & spirituall Rulers, but obediece in matters of Religion in feeding and rulingfoules the B b 4 flocke

I. Tim. s. J. Petr. s. Joh. 21. Act. 20. Hebr. 13.

The Apost. Indement betweene Cath. flocke of Christ, governing his Church and such spirituall emnencies is onely appropriated in the to spirituall gouernours. Qui bene prasunt Presbyteri duplici honore digni sunt. Pascite qui in vobis est gregem Dei, pasce agnos meos. Pasce ones meas. Attendite vobis & univer so gregi, in que ves Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei, quam acquisinit Sanguine suo. Mementote prapositorum vestrorum, qui vobis locuti funt verbu Dei. Obedite prapositis vestris & Subiacete. Ipsi enim peruigilant quasi rationem pro animabus vestrus reddituri. Where we see neither king not Prince, if he will belonge to the Church of Christ, have his soule purchased with his blood, a care had of it, and accompt made for it, can be free from this obedience; much lesse can he clayme it for himselfe, from them to whom it so infallibly belongeth, by the highest authority.

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Ignat, epift. and Antioch. Ep.ad Smyrn. Epift. ad Philadelph Malian.

The Apostolike men of this first age, have testified this at large before, in the examination of the last precedent article. S. Ignatius hath taught vs, a Bishop is about all principality and power. Episcopus omni Principatu & potestate Supegnefian. Tral- rior est. No man is more honorable then the Bishop. Nemo Episcopo bonorabilior. Preists and Deacons, all the clergy together with the people, and Souldiars, and Princes, and the Emperouralfo must obey the Bishop. Cum populo, & militibus at que Principibus, sed & Casare obediant Episcopo. Be subiect to the Bishop, euen as to our Lord, for he watcheth for your foules, and is to make accompt for them. Therefore it is needfull that you doe nothing without the Bishop. No man may doe any thing that belongeth to the Church without the Bishop. Sine Episcopo nemo quicquam faciat corum qua ad Ecclesiam Spectan:. Sainct

Of Popes and Princes authoritie.

Sainet Clement teftifieth that Sainet Peter the Apo- Clem. Rom. file commaunded pracipiebat Petrus Apostolus, that all epist. I. Princes of the earth, omnes Principes terra, and all men should obey Bushops And proved that all which did contradict them were in state of damnation, and imfamy until they made fatisfaction; and commaunded them to be excommunicate except they were converted. The Bi- Clem conft. shop ruleth all Lords, Preifts, Kings, Princes, Re- Apost lib.a.c. gibus, Principibus, Fathers, children Masters, and all subjects. He Iudgeth as God with power. The Bishop is mediatour betweene God and men. He is the next after God our Father, Prince, Ruler, King, Rex, Gouernour. A Bishop is adorned with the dignitie of God, he ruleth the clergie and commaundeth all the people. Omni populo imperat.

The like have other Apostolike men of this first age. And they are so farre from giuing superiority, s. Martial. ep. and commaund to civill power over Bishops in ad Burdegal things of Religion, that in such affaires and causes cap. 3. they make inferiour all temporall people evento Preists and Deacons. Preisthood is the heade or cheife of all good things in this world, faith S. Igna- Ignat. epift. tius. Sacerdotium est omnium bonorum qua in bominibus funt, apex. He that rageth against it, doth not ignominy to man, but to God . Lay men must be subject not onely to Preists but to Deacons. Laici Diaconis subditi fint Subietti estote Presbyteris & Diaconis ficut Deo

& Christo.

And our Protestants themselves acknowledge, Rob. Barnes that the holy Popes of this time, judged them no Christians that called boly Preists to civil confistorys Anacletus Christo alienos effe indicabat qui Sacerdotes in ius vocarent. They which tooke away the riches of the Church were to be adjudged homicidas, because the Apofiles

Dion, Arcop. Hier. Eccl.c. 2.par.2.3.c.4.

ad Smyrnen.

Polycarpus epilt.ad Philippen.

Roman. in A nacleto. Anaclet.epift. I.

postles by our Sauiour his commande, gaue chardge shat the priniled ges of the Church and Preists should be kept involate. Christi wel Ecclesia pecunias auserentes, homitidas indicari debere censuit: quia inquit prinilegia Ecclesia indicari debere censuit: quia inquit prinilegia Ecclesia es Sacerdotum, Apostoli Saluatoris ius unuiquata esse debere ius erunt. In Ecclesiasticall busines the the greater causes were to be referred to the primates, the lessert to the Metropolitane Bishop, and secular causes to secular sudges. In Ecclesiasticis negotius, graniores causas ad primatem, leuiores ad metropolitanum Episcopum referendas, secularia negotia ad prophanos indices, agenda esse iussit. All that were oppresed might appeale to abe Ecclesiasticall Court.

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And that such causes as could not be composed by the cheifest of the cleargie, should be ended in their councells. Et causas qua apud primarios Ecclesiastici ordinis

Tomponi non possent, in Concilio finiendas ese.

To that which followeth in this Article: The Bishop of Rome bath no iuris dittio in this Realme of England: I have aboundantly answeared, and so proued the weakenesse of such affertion in my Examine of their 19. Article and that which is here faid most manifestly conuinceth the same. For if as is proued here, the Bishops in every Province have the highest and cheifest spirituall power, ouer all others therein whether spirituall or temporall, he which hath the supreame power, and Iurisdiction ouer all, and every fuch Bishops, or Bishop, cannot be depriued of that. Title, and right, though a farre greater confiftory then these Articlers, or their Approuers, and applauders should deny it vnto him? He that hath iurisdiction and power oner the greater, must needs have it over the lesser and Inferiour in that Kind, S. Ignatius calleth the Church

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Of Popes and Princes authoritie.

of Rome, the fanttified and Ruling Church being bimfelfe Patriarke of Antioch. Ignatius Ecclefia fanctifica- Ignat. epift. sa qua prafidet in loco Regionis Romanorum. S. Poly- ad Rom.in incarp lyuing in the same age, went from Smyrna in scriptione.

the East, to Rome for decision of Questions about the day of Easter. Propter quasdam super die pasche Hier I.de. vir.

questiones Romam venit. odi

S. Dionisius, saith S. Peter living and dying Polycarpo. Bishop of Rome was the supreame glory and head e 3.de divin. of diuines. Petrus supremum decus, & antiquissimum nominib. Theologorum columen. S. Clement faith, S. Peter was Clem. Rom. by Christ defined, the foundation of the Church Simon epist. Rufino Petrus fundament um effe Ecclefia definitus eft. And as the most worthy commaunded by Christ to conuert the westerne parts, and performed that precept. Qui obseuriorem mundi plagam occidentis, velut omnium potentior illuminare praceptus eft , quique & integre potuit implere praceptum. He lived anuch, and dyed at Rome by martyrdome, and committed his supreame Pastorall charge, and office to S. Clement, which Christ had committed to him, full power to binde and loofe, & what focuer he should decree on earth should be decreed in heaven, Clementem Episcapion vobis ordino, cui soli mea pradicationis & doctrine cathedram trado. Ipfi trado à Domino mibi traditam potestatem ligandi & soluendi, vet de emnibus, quibufeumque decreuerit in terris, bor decresumfit & in calis. Among other Pastorall and highest Pontificall duties, he gave him power, and chardge to fend Bishops into all cyties, whether, or where S. Peter had not fent, or ordained before. Episcopos per singulas ciuitates, quibus ille non miscrat nobis mitterepracepit.

And S. Clement performed it. Quod facere in-

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The Apost Indement Betweene Cath. 196 choanimus, & Domino opem ferente, facturi sumus. A. liquos ad Gallias, Hispaniasque mitrimus, & quosdan ad Germaniam, & Italiam atque ad reliquas gentes di vigere cupimus. Among these Bishops some were primates, or Patriarks, and Archbishops, and the causes of Bishops and greatest Ecclesiasticall Que. ftions and busines of the Churches, were to be tried and decided by the primates, and Patriarks, and the Apostles so decreed. Petrus Episcoporum primates vel Patriarchas ordinauit, qui reliquorum Epifcoporumindicia, & maiora, quotics necesse foret, negotia in fide agitarent, & secundum Dei voluntatem, sient constituerunt sancti Apostoli, ita ut ne quis inin-Ste periclitaretur, definirent. Archiepiscopos institui pracepit, qui non tamen primatum, sed & Archiepifcoporum frucrentur nomine. Episcoporum quoque indicia, ot superius memoratum est, of maiora Ecclesiarum negotia, fi ipfi reclamauerint, aut aliquem timorem, aut istos vel alios suspectos habucrint, ad iam dictos primates wel Patriarchas, transferri perducuit. And this was among the Apostles them selves, onc. S. Peter, about the reft. Quoniam necinter Apostolos par institutio fuit Sed vnus omnibus.prafuit.

Anaclet. ep. interpr. epist. Clem. Leo 2. ep, decret. 1.2. ætat. 6. Flor. Wigorn. chronic. in Clem. Mart. Polon. Supputat, col. 33. in Lino Robert, Barnel.

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This is the testimouse of S. Clement, confirdecret. Ruffin med by S. Anacletusthen living, Ruffinus, Marrianus, Martinus Florentius wigorniensis, Pope Leo the seconde, and many others both Catho-Marian Scot. like and Protestant writers. S. Anacletus made Preist by S. Peter, and by him instructed, euen as our Protestants confesse, did teach that Christ gaue to the Church of Rome, primacy ouer all Churches, and all Christian people, neither King nor Cafar exempted. Anacletus ab ipfo Domino primatum Romana Ecclesia super omnes Ecclesias vinuer-

Sumque

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famque Christiani nominis populum concessium effe af- 1.de vit. Pont fermit . Thus our Protestants, and S. Anacletus is in Line & more playne that this supreamacie of the Roman Church was not given vntoit, by the Apostles but Christ himselfe. Hac facro fanta Romana & Apo-Stolica Ecclesia non ab Apostolis, sed abipso Domino Anacles. Saluatore nostro primatum obtinuit, & eminentiam potestatis, Super universas Ecclesias ac totum Chrifiani populi gregem assecuta est. And both Christ commaunded, and his Apostles decreed, that great and difficult questions should be referred to the Apostolike Romane see, to be decided, and that Anaclepist. Christ builded his whole Church vponit. Apofoli boc flatuerunt, insi Saluatoris, vit maiores & difficiliores quastiones semper ad sedem deferantur Apostolicam, Super quam Christus univer sam construxit Ecclesiam.

So haue also S. Euaristus and S. Alexander, Buarist. ep. z. who lived in this first age. Relatum est ad buius Santa & Apostolica sedis apicem, cui summarum dispositiones causarum, & omnia negotia Ecclesiarum ab ipso Domino tradita sunt, quasi ad caput. Our Pro- Sutcliffe testants also acknowledge thus: Irenaus faith, that enerie Church ought to have respect to the Church of

Rome, for her eminent principalitie.

But S. Irenæus is more cleare, in this manner: ad banc (Romanam) Ecclesiam, propter potentiorem principalitatem, neces sè est omnem convenire Ecclesiam, boe eft eos, qui sunt vndique fideles. There is a necesfitie, that everie Church and all faithfull Christians, Where soener should acknowledge the more powerable principalitie of the Romane Church. No King, contrie, or nation is exempted, from, but all are included in this necessitie, of being under the Iurisdiction of

Anaclet. ep. decretal. 2. Barn, fup. in Omerd pict. Pap. pag. 78.

Alex. ep. I.

fubu. pag. 57. Iren. 1, 3. c. 3.

The Apost Indement berweene Cath. the Church of Rome. And particularly for this Kingdome of England, which fingularly this Article would thus deprive of that honour, and hap. pines from being in the folde & vnder the chardge of the vicar and highest pastour and shephard of का नेपाल अध्यक्त thister A Christ one earth.

Godwyn connerf of Britayne pag.

Sim. Meta-

Junij Eufeb.

phrast. die 19.

& antiq. grec.

Sur. cod. dic.

Andr. Chefu.

1. 3. hiftor.

pag. 171.

Cambden in

Sutcliffe

Subu. pag. 3.

Prot. Archb.

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65. fect. 1.

def. of the

318 Marc.

Anton. de

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Amadict. co.

To begin with a Protestant Bishops censure in thefe words: we should accompt it a great glorie to derine the pedigree of our spiritual linage, from so noble and excellent a father; as S. Peter . And yet both Greeke and Latin, domesticalland forreyne, Catholike and Protestant Antiquaries, do thus derive and proue it. Petrus venit in Britanniam, quoin loca cum longo tempore fui fet meratus, apud Britannos verbo gratia multos illuminanit, & Ecclefias conftituit, apud eund ib. Episcoposque & Presbyteris & Diaconos ordinauit. S. Peter came into Britayne, and staying there longe time, did illuminate many with the word of grace, and Angl. Bucley founded Churches, and ordered Bishops, Preifts, and Deacons. Which more Protestant Doctours and Bishops even Archbishops, with them thus confirme . Peter preached in no place, but hethere ordeyned Bishops and teachers and founded Churches

The Apostle Peter did in euerie province appoynt one Archbishop, whome all other Bishops of the fame to admo. pag. prounce should obey. Eft caput Roma, quatenus ab ca diffusum est Euangelium in reliquas totius occidentis Ecclesias . Rome is the heade, inrespett that from answeare pag. it, the ghospell was diffused into the rest of the Churches of the west, and into many of the east, and ento barba-Dom. de reb. chr. l. 4. c.10. rous nations out of the Romane Empire. Et in multas orientis, atque in barbaras extra Romanum Imperium

Doroth. I de nationes. Divers of the holie Bishops and Aposto-72. discip. in like Preists, which S. Peter consecrated for, this Ariftob. Are ad: King-

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Kingdome are remembred both by Catholike and not mermi Protestant Historians, S. Aristobulus, S. Mansue- Theatr. conu. tus, S. Beatus and his holie companion, not named gent. Antiq. in Antiquities. Our Protestants make S. Aristo- Gul. Risengr. bulus Archbishop here: Britayne Aristobulus, and cent. r. Petr. bytheir Rule before, The Apostle Peter didin enerie de Natal I. prouinceappoynt one Archbishop, he must needs be II. Pantal. de ordeined Archbishop, by S. Peter.

S. Clement hath fufficiently proued before, that 7. de Sanctib. he fent Bishops hither, faying he fent to the other Theater. of nations of the west, ad reliquas gentes, besides Italy, great. Brit. L. Spayne, Fraunce, and Germany . And both Ca-gers Anal. in tholiks and Protestants from antiquities affirme, Prot. Articl. that he sentto vs S. Nicasius, who instructed the ar. 36. whitg. Britons, Britones instruxit formanit que fide S. Nica- fupra fins à S. Clemente delegatus. These Britans must ep. I. Arnoli needs be those of this Kingdome, they of little mirm. sup. Britaynein Fraunce came not thither vntill aboue Antonia. hifti 200. yeares after S. Clement, and S. Nicafius time. Part. I. will. Both Brittish and English Catholike and Prote-cript. Brit. fant Antiquaries affirme, that the division of Pri- pag. 23. Harmates or Patriarkes, Metropolitans, and others ris Theatr. with their seuerall Iurisdictions, from the see of 1. x. Rome, being as he ackdowledgeth the decree of Cambr. 1.2. his predecessour S. Clement and the Apostles also de Jure Me. was receaued in this Kingdome of Britayne, asit trop. Eccl. comprehendeth England Wales and Scotland. Meneu. ad Nennius our old brittish historian in his manu- Mat. Parker. script antiquities affirmeth that his Successour Antiq Britan. Popeand S. Eugristus sent legates to our Brittish pag. 24. Io. King, to receaue the faith of Christ, Missalegatione Pris. defens. à Papa Romano Enaristo. Who yet saith the generall conversion was not untill the yeare of Christ Nennius hist. 197. Albertus Krantius well acquainted with our manuscripe.

Bcel, Tullen; vir. Ibl. part. I. Stumph. I. Clem. Sup

Brittish

Io. Cains Antiq. Can. tabrig. l. r. Alber.Krantzius Metro-Pol. l. I. c. 6.

J lengt s

The Apost. Indement betweene Cath. Brittish antiquities, writeth the like of S. and Pope Alexander, next Successourto Pope Euaristus, both of them living in this first age, though dying by martyrdome in the seconde, that he sent divers Apostolike men hither, to preach the faith of Christ, and fothey did.

Sixtus I. cp. z. Rob. Barn. 1. de vit. Pont. Rom. in Sixto I. Telefph. Higin, pio Aniceio Socro.

These Popes have taught vs. the supreamacie of the Church of Rome ouer all Churches before. So did the next holie Pope S. Sixtus, euen Prote-Stants so confessing. Ab Episcopo ad Romanum Pontificem appellandi sus dedit Ecclesiasticis ministris . So they confesse of all Popes Telesphorus, Higinius, Pius anicetus and Soter, vnto Pope Eleutherius, under whome and by whose meanes and authoritie, this Kingdome was wholly converted, by all antiquities and testimonies, & made the first Christian Kingdome in the world. This holie Pope as our Protestants write, did Order, and practise, and as the Apostles and their Successours had defined as he testifieth ficut ab Apostolis eorumque Successoribus multorum confensu Episcoporum definitum est, that nothing should be proceeded in, against Bishops, vntilit was defined by the Pope of Rome: accusationem contra Episcopos, Episcopos audire permifit, sed wt nibil, nifi apud Pontificem definiretur, ca-

Rob. Barn. fup, in Eleutherio Elenther. ep. ad Episcop. Gall. cap. 2.

This highest spiritual Authoritie in the Pope of Rome, wasnot vnknowne to the Christians and King Lucius in Britayne, which moued that King as both Greekeand Latin, Brittish and Saxon, domesticall and forreyne, Catholike and Protestant Antiquaries informe, to write humble letters Jup plices litteras, to that Pope, entreating him, obse-1. ft. c. 4. & 1. crans, that by his commaundement, he with his

Damasin Elcuth. Monolog. Græc. in cod. Breuiar. Roman. die 26. Maij. Martyrol. Roman. cod. die Bed. l. I.

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Kingdome might receaue Christianitie, ve per ems de 61 ment mandatum Christianus efficeretur. The Pope most willingly affented, and fent his legates with full power to founde the Church of Britayne, to Ordeyne three Archbishops, and 28. Bishops, with put. an. 188. their particular Sees, power, and Iurisdiction, who Galfrid. mohaving established all things here, returned to Rome, to have them confirmed by the Pope: the Radulp. de Pope confirmed that they had done, and they with Dicet. hift. in many other preachers and the Popes confirmation, returned agayne into Britayne : Beati Antifites Romam redierunt, & cuncta qu'à fecerant, à Pontifice fon. Math. confirmari imperrarunt : confirmatione facta, cum plu- welt chron. ribus aligs redierunt in Britanniam : Our King craued direction of that Pope also, what lawes he should vie in his Kingdome, and the Pope directed him therein, as his epiftle still extant witneffeth, as our Protestants write; and themselues testifie. We bane scene the Bishop of Romes owne letter to King Lucins: So witnesse these men.

This Pope went further, in prescribing the limits, bounds, and circuites of the Dominions of hist. of Engl. this Kingdome, and affigned vnto it all the Ilands to Denmarke, and Norway by his sentence: and by that definition ordination, they were parts of Parker God-Britayne, as is conteined in our old lawes, many hundreds of yeares since published and approved by our Protestant lawyers, and historians, aswell as others. V niver fa terra & tota, & Infula omnes leg. Stowe Vsque Noruegiam, & Vsque Daniam pertinent ad co- hist. Godw ronam Regni, & sunt de appendicijs, & dignitatibus Regis, & una est monarchia; & unum est Regnum. Tales enim metas, & fines constituit & imposuit corona Regni Dominus Eleutherius Papa sententia sua, qui consect. foxe

Ado Chron. Marian.Scot. an. 177. Marein. Pol. Supnum. hat.l.4. Virun. 1.4. Lucio. Gul. Mal. I. Antiq. canob. glaan. 185. 186. 187. Hot. Wigor. chron. an. 162. 184. Antiq Beel. land, Antiq. Eccl. Wint. Cambd. Brigant. Stowe hift, hollinsh, Theater of Brit.1 6 Hect. Boeth. 1.5. Win. &c. Eleuth. ep. ad Reg. Lucium Lambert. I.de conu. of Brit. Mat. Parker. Antiq. Brit. Malon. of

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The Apost Indgement Betweene Cath.

of Brit. 1. 6. Bridg. def. of the gouern, l. 16. pag. 1355. lewell ag. hard. old. Bookcof Conft. Guil. hall, in lond. L. Antiq. Brut. Caius antiquit. Cantabrig. I. I. leges Antiq. Reg. Edward. cap. 17. Gul. Lambard.l.a. de prifcis Angl. legib. fol. 130. p. Heet. Boeth. Scot. hift. 1.5. £. 83. Godw. converf. of Brit. pag. 22. neret.

39. 1 to . R. Antig. Eccl. Glastonien. Galfrid monum. l.c. hift. Reg. Brit. c. E. Mar. Weft. chron, an-**186**.

.26.

som. Theat, primo destinauit coronam benedictam Britannie; & Christianitatem Deoinspirante, Lucio Regi Britonum. Here also he set first a crowne, or hallowed crowne to our King, being before, as some Catholiks and Protestants write, but a King by courteste of the Romane Emperour, and authoritie. Lucus Britonibus Cafaris benevolentia & authoritate imperitabat. He gaue Indulgences to our Churches, namely to the old Church of Glastenbury ten yeares Indulgence, as in the old antiquities of that holie place is recorded. And by his Order and direction, King Lucius endowed the Churches of Britayne with liberties regall, Lucius Rex Ecclesias Britannia libertatibus muniust. Gloriofus Britonum Rex Lucius cuminfra Regnum Suum vera fidei cultum magnificatum effe vidiffet, poffessiones & territoria Ecclefijs & vires Ecclesiasticis, abundanter conferens, chartis & munimentis omnia communiuit. Ecclesias verò cum suis cameterys, ita constituit effe liberas, vt quicumque malefactor ad illa confugeret, illa sus ab omnibus rema-

> Thus reverent and honourable was the spirituall power, and supreamacie of the Church and Pope of Rome, in Britayne, and all places in these Apostolike dayes. All those Apostolike men, Popes, or others which have thus taught vs, were glorious Saincts, and King Lucius alfo, Sainct Lucius, who with all his Kingdome, clergie, and others fo embracedit; and though neither he, nor the Romas had then any temporall Rule or dominion in the Kingdome, now called Scotland, yet that glorious Pope by his spiriruall supreamacie subjected that contrie to the Archbishop of yorke in the land of an Enemie,

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Of Popes and Princes authoritie.

And this Papall Supreamacie and Turisdiction continued here ever after, vntill It was taken away by King Henry the 8. taking first of all Kings, the title and name of Supreame head of the Church of England, neuer heard of before in any time, as his owne historian Polydor virgill, and all others both Catholike, and Protestant, English and other hi-Rorians, acknowledge. Habetur concilium Londini, Polydor. Virin quo Ecclesia Anglicana formam potestatis nullis ante Hist. 1.27. p. temportous visam induit; Henricus enim Rex caput 689. Stowe & ipfins Ecclesia constituitur.

And after King Henry the 8. had thus, as he en- an. 1534. fladenoured, expelled the Papall Authority spirituall out of England, and assumed it to himselfe, though Henr. 8, he punished with death, as others often fince then haue done, the professours thereof, yet both he, and all or Rulers temporall fince, Kings, or Queens, haue retained in their stile of honour, that title, Defensor fidei, defendour of the faith, which the Pope gaue him for defending before his fall, the Catholike faith against Martine Luther; though they all,

except Queene Mary, impugned it.

And our present K. Charles. (whome together with his Queene Mary, God bleffe with all good, and happines) in his late publike declaration to all his louing Subjects, among whome his Carholiks be not in the lowest place of duty, and defert to him, though not in like degree of his fauour to the, thus, and thus vehemently, protesteth; wee call God to recorde, before whome we fland, that it is, and alwaies bath beene, our harts desire, to be found worthy of that title; which we accompt the most glorious in all our Crowne, DEFENDOVR OF THE FAITH.

But to defend the faith, is not, to reprint the articles

Howes hift. tut, in Parliament.an.26.

The Apoft Indement Betweene Caf. cles of Religion, established in the time of Queene Eliabeth, and by a declaration before those articles to tys and restraine all opinions to the sense of those articles: as he speaketh immediately before, and to persecute Bishops, Preists, and Catholiks as he doth.

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That title was given by the Pope to King Hery, for defence of the true faith, longe before the articles of Queene Elizabeth, or she was borne. Longo before, hee, K. Edward 6. Queene Elizabeth, King James, and King Charles, persecuted Catholiks, & their faith, whereof by their stile, they should be defendours, & longe before their religion, or any of them (I except King Henry the 8. to whome it on, to faring was given) receased beeing. The true faith Catholike, and Apostolike, which by that regall stile and title they should defend, against these articles, I haue aboundantly by the best testimonies proued in every point, for the two last following articles, the 38. incituled, of Christian mens goods, which are common, and the 39. the last, of a Christian mans outh, doe not containe any cotrouersie with Catholikes, but were ordained against new Sectaries, among themselues. I hope no Protestant Parlament will hereafter glory, that their religion was almost 80. yeares old, though it wanteth 10, of that number, and so extraordinarily contend to persecute that which I have proved to exceed it, above 1500. yearesin time and truth, which they ought to embrace and honour, and not so maliciously or ignorantly, not being the most religious, nor learned dinines, to perfecute it.

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till some in gramme the act Harries in all our Crowner F. I. N. Ja S. T. C. March Burry descend the forth, is not received to mei-



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